

GRAMMAR  
OF THE  
GOTHIC LANGUAGE

AND  
THE GOSPEL OF ST. MARK  
SELECTIONS FROM THE OTHER GOSPELS  
AND THE SECOND EPISTLE TO TIMOTHY  
WITH NOTES AND GLOSSARY

BY  
JOSEPH WRIGHT

PH.D., D.C.L., LL.D., LITT.D.

FELLOW OF THE BRITISH ACADEMY  
CORPUS CHRISTI PROFESSOR OF COMPARATIVE PHILOLOGY  
IN THE UNIVERSITY OF OXFORD

OXFORD  
AT THE CLARENDON PRESS  
1921

[*All rights reserved*]

OXFORD UNIVERSITY PRESS  
LONDON EDINBURGH GLASGOW NEW YORK  
TORONTO MELBOURNE CAPE TOWN BOMBAY  
HUMPHREY MILFORD  
PUBLISHER TO THE UNIVERSITY

## PREFAZEHAD.

IT was originally intended that this Grammar should form one of the volumes of the Students' Series of Comparative and Historical Grammars, but some time ago I was informed by the Delegates of the Clarendon Press that a third edition of my Gothic Primer was required. It then became a question whether it would be better to issue the Primer in a revised form, or to set to work at once to write the present Grammar. I laid the two alternatives before the Delegates, and they preferred to accept the latter.

As a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, this book will, I trust, be found useful at any rate to students whose interests are mainly philological and linguistic. I have adopted as far as possible the same method of treating the subject as in my Old English and Historical German Grammars. Considerable care and trouble have been taken in the selection of the material contained in the chapters relating to the phonology and accidence, and I venture to say that the student, who thoroughly masters the book, will not only have gained a comprehensive knowledge of Gothic, but will also have acquired a considerable knowledge of Comparative Germanic Grammar.

In selecting examples to illustrate the sound-laws I have tried as far as possible to give words which also occur in the other Germanic languages, especially in Old English and Old High German. The Old English and Old High German cognates have been added in the Glossary.

In order to give the student some idea of the skill of Ulfilas as a translator I have added the Greek text to St. Matthew Ch. VI, St. Mark Chapters I-V, and St. Luke Ch. XV. This will also be useful as showing the influence which the Greek syntax had upon the Gothic.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 200-91), but also all the words contained in the Phonology and Accidence, each referred to its respective paragraph. A short list of the most important works relating to Gothic will be found on pp. 197-9.

From my long experience as teacher of the subject, I should strongly recommend the beginner not to work through the Phonology and the philological part of the Accidence at the outset, but to read Chapter I on Gothic pronunciation, and then to learn the paradigms, and at the same time to read some of the easier portions of the Gospels. This is undoubtedly the best plan in the end, and will lead to the most satisfactory results. In fact, it is in my opinion a sheer waste of time for a student to attempt to study in detail the phonology of any language before he has acquired a good working knowledge of its vocabulary and inflexions.

In conclusion I wish to express in some measure the heartfelt thanks I owe to my wife for her valuable help in compiling the Glossary.

JOSEPH WRIGHT.

OXFORD,

*January, 1910.*

# CONTENTS

	PAGES
INTRODUCTION . . . . .	1-3
Classification of the Indo-Germanic languages, and a few characteristics of the Germanic languages (§ 1).	
CHAPTER I	
ALPHABET AND PRONUNCIATION . . . . .	4-16
The Gothic alphabet (§ 2). Representation of the Gothic vowel-system (§ 3). Pronunciation of the Gothic vowels:—a, ā (§ 4); ē (§ 5); i, ei (§ 6); ð (§ 7); u, ū (§ 8); iu (§ 9); ai, ái, ai (§ 10); aú, áu, au (§ 11). The Gothic vowel-system (§ 12). Representation of the Gothic consonant-system (§ 13). Pronunciation of the Gothic consonants:—b (§ 14); d (§ 15); f (§ 16); g (§ 17); h (§ 18); hr (§ 19); j (§ 20); k (§ 21); l, m, n (§ 22); p (§ 23); q (§ 24); r (§ 25); s (§ 26); t (§ 27); þ (§ 28); w (§ 29); z (§ 30). Phonetic survey of the Gothic sound-system (§ 31). Stress (§§ 32-4).	
CHAPTER II	
THE PRIM. GERMANIC EQUIVALENTS OF THE INDO- GERMANIC VOWEL-SOUNDS . . . . .	16-21
The Indo-Germanic vowel-system (§ 35). a (§ 36); e (§ 37); i (§ 38); o (§ 39); u (§ 40); á (§ 41); ā (§ 42); é (§ 43); ï (§ 44); ð (§ 45); ū (§ 46); ai (§ 47); ei (§ 48); oi (§ 49); au (§ 50); eu (§ 51); ou (§ 52). The Indg. vocalic nasals and liquids:—m (§ 53); n (§ 54); r (§ 55); l (§ 56).	
CHAPTER III	
THE PRIM. GERMANIC VOWEL-SYSTEM . . . . .	22-25
Table of the Prim. Germanic vowel-system (§ 57). The change of a to ā (§ 59); the change of e to i, and of	

i to ī (§ 60); the change of i to e (§ 61); the change of u to o, and of u to ū (§ 62); the change of eu to iu (§ 63). The vowel-system at the close of the Prim. Germanic period, and table showing the normal development of the vowels in the various Germanic languages (§ 64).

## CHAPTER IV

### THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC VOWELS OF ACCENTED SYLLABLES . . . . .

26-33

Short vowels: a (§ 65); e (§§ 66-7); i (§§ 68-9); o (§§ 70-1); u (§§ 72-3). Long vowels: ā (§ 74); ā (§§ 75-6); ē (§ 77); ī (§ 78); ū (§§ 79-81); ū (§ 82). Diphthongs: ai (§ 83); au (§ 84); iu (§ 85); eu (§ 86).

## CHAPTER V

### THE GOTHIC DEVELOPMENT OF THE PRIM. GERMANIC VOWELS OF UNACCENTED SYLLABLES . . . . .

33-39

Indg. final consonants in the Germanic languages (§ 87). Final short vowels (§ 88). Final long vowels (§ 89). Final diphthongs (§ 90).

## CHAPTER VI

### THE PRIM. GERMANIC EQUIVALENTS OF THE GOTHIC VOWEL-SOUNDS . . . . .

39-45

A. The vowels of accented syllables. (1) Short vowels: a (§ 91); ai (§ 92); i (§ 93); aū (§ 94); u (§ 95). (2) Long vowels: ā (§ 96); ē (§ 97); ai (§ 98); ei (§ 99); ū (§ 100); ū (§ 101); ū (§ 102). (3) Diphthongs: ái (§ 103); áu (§ 104); iu (§ 105).

B. The vowels of medial syllables. (1) Short vowels: a (§ 106); i (§ 107); u (§ 108). (2) Long vowels: ē (§ 109); ei (§ 110); ū (§ 111). (3) Diphthongs: ái (§ 112); áu (§ 113).

C. Final vowels. (1) Short vowels: a (§ 114); i (§ 115); u (§ 116). (2) Long vowels: ē (§ 117); ei (§ 118); ū (§ 119). (3) Diphthongs: ái (§ 120); áu (§ 121),

## Contents

vii

	PAGES
CHAPTER VII	
ABLAUT (§§ 122-5)	45-49

## CHAPTER VIII

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIM. GERMANIC LANGUAGE	50-70
---	-------

Table of the Indo-Germanic consonant-system (§ 126). The normal equivalents of the Indg. explosives in Latin, Greek, and the Germanic languages (§ 127). The first sound-shifting:—the tenues (§ 128); the mediae (§ 129); the tenues aspiratae (§ 130); the mediae aspiratae (§§ 131-3). The twofold development of the Indg. velars in the Germanic languages (§ 134). The chronological order of the first sound-shifting (§ 135). Verner's law (§§ 136-7). Other consonant changes (§§ 138-47). Table of Prim. Germanic consonants (§ 148).

## CHAPTER IX

THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM	70-83
--	-------

Semivowels: w (§§ 149-51); j (§§ 152-7). Consonantal liquids and nasals (§ 158); vocalic liquids and nasals (§ 159). Labials:—p, f (§ 160); b, ð (§ 161). Gutturals:—k (§ 162); kw (§ 163); h, x (§ 164); xw (§ 165); g, z (§§ 166-9). Dentals:—t (§ 170); þ (§ 171); d, ð (§§ 172-3). Sibilants:—s (§ 174); z (§ 175).

## CHAPTER X

DECLEMNION OF NOUNS	84-103
---------------------	--------

A. The strong declension:—Masculine a-stems (§§ 179-80); neuter a-stems (§§ 181-2); masculine ja-stems (§§ 184-5); neuter ja-stems (§§ 186-7); masculine wa-stems (§ 188); neuter wa-stems (§ 189). The feminine ö, jö-, and wö-stems (§§ 190-4). Masculine i-stems (§§ 196-7); feminine i-stems (§§ 198-200).

	PAGES
Masculine and feminine u-stems (§§ 202-4); neuter u-stems (§ 205).	
B. The weak declension:—Masculine n-stems (§§ 207-9); feminine n-stems (§§ 210-12); neuter n-stems (§§ 213-14).	
C. Minor declensions:—Stems in -r (§§ 215-16); stems in -nd (§§ 217-18); masculines (§ 219); feminines (§§ 220-1); neuters (§ 222).	

## CHAPTER XI

ADJECTIVES . . . . .	103-118
General remarks on the declension of adjectives (§§ 223-4). A. The strong declension:—a-stems (§§ 226-7); ja-stems (§§ 228-31); wa-stems (§ 232); i-stems (§§ 233-4); u-stems (§§ 235-6). B. The weak declension (§§ 237-8). C. The declension of participles (§§ 239-42). D. The comparison of adjectives (§§ 243-6). Numerals (§§ 247-58).	

## CHAPTER XII

PRONOUNS . . . . .	118-132
General remarks on the pronouns (§ 259). Personal pronouns (§§ 260-1). Reflexive pronouns (§ 262). Possessive pronouns (§§ 263-4). Demonstrative pronouns (§§ 265-9). Relative pronouns (§§ 270-2). Interrogative pronouns (§§ 273-4). Indefinite pronouns (§§ 275-9).	

## CHAPTER XIII

VERBS . . . . .	132-166
The classification of verbs (§§ 280-4). The full conjugation of the model strong verbs <i>niman</i> and <i>háitan</i> (§ 286). The endings of strong verbs (§§ 287-97). The classification of strong verbs:—Class I (§§ 299-300); Class II (§§ 301-2); Class III (§§ 303-4); Class IV (§§ 305-6); Class V (§§ 307-8); Class VI (§§ 309-10); Class VII (§§ 311-14). The classification of weak verbs:—Class I (§§ 316-22); Class II (§§ 323-5);	

Class III (§§ 326-8); Class IV (§§ 329-31). Minor groups:—Preterite-presents (§§ 332-40); verbs in -mi (§§ 341-3).

## CHAPTER XIV

ADVERBS, PREPOSITIONS, AND CONJUNCTIONS . . . . .	166-169
Adverbs (§§ 344-9), Prepositions (§ 350), Conjunctions (§ 351).	

## CHAPTER XV

WORD-FORMATION . . . . .	170-182
Simple and derivative nouns (§§ 353-4); noun and adjectival prefixes (§§ 355-78); noun suffixes (§§ 379-88); compound nouns (§ 389). Simple and derivative adjectives (§§ 390-1); adjectival suffixes (§§ 392-6); compound adjectives (§§ 397-8). Simple and compound verbs (§§ 399-401); verbal prefixes (§§ 402-23); verbal suffixes (§§ 424-5).	

## CHAPTER XVI

SYNTAX . . . . .	182-194
Cases:—Accusative (§ 426); genitive (§ 427); dative (§ 428). Adjectives (§§ 429-30). Pronouns (§ 431).	
Verbs:—Tenses (§ 432); Voices (§ 433); Subjunctive (§ 434); Infinitive (§ 435); Participles (§ 436).	

## TEXT:—

Introduction . . . . .	195-199
St. Matthew . . . . .	200-209
St. Mark . . . . .	210-264
St. Luke . . . . .	265-277
St. John . . . . .	278-286
The Second Epistle to Timothy . . . . .	287-291

NOTES . . . . .	292-301
-----------------	---------

GLOSSARY . . . . .	302-358
--------------------	---------

PROPER NAMES . . . . .	359-362
------------------------	---------

GLOSSARY OF PROPER NAMES . . . . .	363-366
------------------------------------	---------

## • ABBREVIATIONS, ETC.

abl.	= ablative	mid.	= middle
Att.	= Attic	NE.	= New English
Dor.	= Doric	NHG.	= New High German
Engl.	= English	OE.	= Old English
Germ.	= Germanic	O.Fris.	= Old Frisian
Gr.	= Greek	OHG.	= Old High German
Hom.	= Homer	O.Icel.	= Old Icelandic
Indg.	= Indo-Germanic	O.Ir.	= Old Irish
instr.	= instrumental	OS.	= Old Saxon
Ion.	= Ionic	orig.	= original(ly)
Lat.	= Latin	Prim.	= Primitive
Lith.	= Lithuanian	rt.	= root
loc.	= locative	Skr.	= Sanskrit
MHG.	= Middle High German	sv.	= strong verb
		wv.	= weak verb

The asterisk \* prefixed to a word denotes a theoretical form as Goth. *dags*, *day*, from Prim. Germanic \**dagaz*.

The colon (:) used on pp. 46-9 and elsewhere means *stand in ablaut relation to*.

On the letters þ, ð, ȝ, þ, x see § 126 note 5.

## INTRODUCTION

§ 1. **GOTHIC** forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages. This great family of languages is usually divided into eight branches:—

I. **Aryan**, consisting of: (1) The Indian group, including the language of the Vedas, classical Sanskrit, and the Prakrit dialects; (2) The Iranian group, including (a) West Iranian (Old Persian, the language of the Persian cuneiform inscriptions, dating from about 520-350 B.C.); (b) East Iranian (Avesta—sometimes called Zend-Avesta, Zend, and Old Bactrian—the language of the Avesta, the sacred books of the Zoroastrians).

II. **Armenian**, the oldest monuments of which belong to the fifth century A.D.

III. **Greek**, with its numerous dialects.

IV. **Albanian**, the language of ancient Illyria. The oldest monuments belong to the seventeenth century.

V. **Italic**, consisting of Latin and the Umbrian-Samnitic dialects. From the popular form of Latin are descended the Romance languages: Portuguese, Spanish, Catalanian, Provençal, French, Italian, Raetoromanic, Roumanian or Wallachian.

VI. **Keltic**, consisting of: (1) Gaulish (known to us by Keltic names and words quoted by Latin and Greek authors, and inscriptions on coins); (2) Britannic, including Cymric or Welsh, Cornish, and Bas-Breton or Armorican (the oldest records of Cymric and Bas-Breton date back to the eighth or ninth century); (3) Gaelic, including Irish-Gaelic, Scotch-Gaelic, and Manx. The oldest monuments are the

old Gaelic ogam inscriptions, which probably date as far back as about 500 A.D.

**VII. Baltic-Slavonic**, consisting of: (1) The Baltic division, embracing (a) Old Prussian, which became extinct in the seventeenth century, (b) Lithuanian, (c) Lettic (the oldest records of Lithuanian and Lettic belong to the sixteenth century); (2) the Slavonic division, embracing: (a) the South-Eastern group, including Russian (Great Russian, White Russian, and Little Russian), Bulgarian, and Illyrian (Servian, Croatian, Slovenian); (b) the Western group, including Czech (Bohemian), Sorabian (Wendish), Polish and Polabian.

**VIII. Germanic**, consisting of:—

(1) **Gothic**. Almost the only source of our knowledge of the Gothic language is the fragments of the biblical translation made in the fourth century by Ulfilas, the Bishop of the West Goths. See pp. 195-7.

(2) **Scandinavian or North Germanic**—called Old Norse until about the middle of the eleventh century—which is sub-divided into two groups: (a) East Scandinavian, including Swedish, Gutnish, and Danish; (b) West Scandinavian, including Norwegian, and Icelandic.

The oldest records of this branch are the runic inscriptions, some of which date as far back as the third or fourth century.

(3) **West Germanic**, which is composed of:—

(a) **High German**, the oldest monuments of which belong to about the middle of the eighth century.

(b) **Low Franconian**, called Old Low Franconian or Old Dutch until about 1200.

(c) **Low German**, with records dating back to the ninth century. Up to about 1200 it is generally called Old Saxon.

(d) **Frisian**, the oldest records of which belong to the fourteenth century.

(e) English, the oldest records of which belong to about the end of the seventh century.

NOTE.—A few of the chief characteristics of the Germanic languages as compared with the other branches of the Indo-Germanic languages are: the first sound-shifting or Grimm's law (§§ 127-32); Verner's law (§§ 136-7); the development of the so-called weak declension of adjectives (§ 223); the development of the preterite of weak verbs (§ 315); the use of the old perfect as a preterite (§ 292).

# PHONOLOGY

## CHAPTER I

### ALPHABET AND PRONUNCIATION.

§ 2. THE Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates was invented by Ulfilas. But Wimmer<sup>1</sup> and others have clearly shown that Ulfilas simply took the Greek uncia alphabet as the basis for his, and that in cases where this was insufficient for his purpose he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

þ	þ	þ	þ	þ	þ	þ	þ	þ	þ	þ	þ
1	2	3	4	5	6	7	8	9	10		
a	b	g	d	e	q	z	h	p	i		
þ	þ	þ	þ	þ	þ	þ	þ	þ	þ	þ	þ
20	30	40	50	60	70	80	90	100			
k	l	m	n	j	u	p	-	r			
s	t	v	f	x	θ	ꝑ			↑		
200	300	400	500	600	700	800	900				
s	t	w	f	χ	hv	o	-				

<sup>1</sup> Wimmer, 'Die Runenschrift,' Berlin, 1887; pp. 259-74.

NOTE.—1. Two of the above 27 Gothic characters were used as numerals only, viz.  $\Psi = 90$  and  $\uparrow = 900$ . The letter **X** occurs only in **Xristus** (*Christ*) and one or two other words, where **X** had probably the sound-value **k**. The Gothic character **l** was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus **iaaGla**, *iddja* (*I went*); **fralitip**, *fra-itip* (*he devours*).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus **X** **X**, **·l·** = 30.

3. In words borrowed from Greek containing *v* in the function of a vowel, it is transcribed by *y*, thus *synagogή*, *synagogē*, *synagogue*. *y* may be pronounced like the *i* in English *bit*. See p. 360.

In our transcription the letter **þ** is borrowed from the OE. or O.Norse alphabet.

In some books **q**, **hv**, **w** are represented by **kw** (**kv**), **hw** (**hv**), **v** respectively.

#### A. THE VOWELS.

§ 3. The Gothic vowel-system is represented by the five elementary letters **a**, **e**, **i**, **o**, **u**, and the digraphs **ei**, **iu**, **ai**, and **au**.

Vowel-length was entirely omitted in writing. The sign **—**, placed over vowels, is here used to mark long vowels.

The vowels **e**, **o** (uniformly written **ē**, **ō** in this grammar) were always long. **a**, **u** had both a short and a long quantity. **i** was a short vowel, the corresponding long vowel of which was expressed by the digraph **ei** after the analogy of the Greek pronunciation of **ει** in the fourth century. **iu** was a falling diphthong. Each of the digraphs **ai**, **au** was used without distinction in writing to express three different sounds which are here written **ái**, **aí**, **ai** and **áu**, **aú**, **au**.

A brief description of the sound-values of the above

vowel-system will be given in the following paragraphs. Our chief sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—(1) The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfila as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfila with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

§ 4. a had the same sound as the a in NHG. *mann*, as *ahtáu*, *eight*; *akrs*, *field*; *dags*, *day*; *namō*, *name*; *giba*, *gift*; *waúrda*, *words*.

ā had the same sound as the a in English *father*. In native Gothic words it occurs only in the combination āh (see § 59), as *fāhan*, *to catch, seize*; *brāhta*, *I brought*; *bāhō*, *clay*.

§ 5. ē was a long close e-sound, strongly tintured with the vowel sound heard in NHG. *sie, she*. Hence we sometimes find ei (that is ī), and occasionally i, written where we should etymologically expect ē, and *vice versa*. These fluctuations occur more frequently in Luke than elsewhere; examples are: *qeins*=*qēns*, Luke ii. 5; *faheid*=*fahēþ*, Luke ii. 10. *spēwands*=*speiwands*, Mark vii. 33; *miþpanē*=*miþpanei*, Luke ii. 43; *izē*=*izei*, Mark ix. 1. *birusjōs*=*bērusjōs*, Luke ii. 41; *duatsniwun*=*duat-snēwun*, Mark vi. 53. *usdrēbi*=*usdribi*, Mark v. 10. Examples are: *jēr*, *year*; *slēpan*, *to sleep*; *nēnum*, *we took*; *swē*, *as*; *hidrē*, *hither*.

§ 6. *i* was probably a short open vowel like the *i* in English *bit*, as *ik*, *I*; *itan*, *to eat*; *fishs*, *fish*; *bindan*, *to bind*; *arbi*, *heritage*; *bandi*, *a band*.

*ī* (written *ei*) was the vowel sound heard in N.H.G. *sie*, *she*. Cp. the beginning of § 5. Examples are: *swein*, *swine*, *pig*; *beitan*, *to bite*; *gasteis*, *guests*; *managei*, *multitude*; *áipei*, *mother*.

§ 7. *ō* was a long close vowel, strongly tinctured with the vowel sound heard in N.H.G. *gut*, *good*. Hence we occasionally find *u* written where we should etymologically expect *ō*, and *vice versa*, as *supūda*=*supōda*, Mark ix. 50; *ūhtēdun*=*ōhtēdun*, Mark xi. 32. *faíhō*=*faíhu*, Mark x. 23. Examples are: *ōgan*, *to fear*; *ōgjan*, *to terrify*; *brōþar*, *brother*; *sōkjan*, *to seek*; *saíso*, *I sowed*; *hártō*, *heart*.

§ 8. *u* had the same sound as the vowel in English *put*, as *ubils*, *evil*; *ufta*, *often*; *fugls*, *fowl*, *bird*; *sunus*, *son*; *bundans*, *bound*; *faíhu*, *cattle*; *sunu* (acc. sing.), *son*.

*ū* had the same sound as the *u* in N.H.G. *gut*, as *ūt*, *ūta*, *out*; *ūhtwō*, *early morn*; *brüþs*, *bride*; *hūs*, *house*; *þūsundi*, *thousand*.

§ 9. *iu* was a falling diphthong (i. e. with the stress on the *i*), and pronounced like the *ew* in North. Engl. dial. pronunciation of *new*. It only occurs in stem-syllables (except in *ūhtiugs*, *seasonable*), as *iupa*, *above*; *þiuda*, *people*; *driusan*, *to fall*; *triu*, *tree*; *kniu*, *knee*.

§ 10. As has already been pointed out in § 3, the digraph *ai* was used by Ulfila without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph *au*, § 11.

áí was a short open e-sound like the é in OHG. *nëman*, and almost like the a in English *hat*. It only occurs before r, h, hr (except in the case of *aíppáu*, *or*, and possibly *waila*, *well*, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 67, 68, 311. Examples are: *áirþa*, *earth*; *baíran*, *to bear*; *waírpan*, *to throw*; *faíhu*, *cattle*; *taíhun*, *ten*; *saíhvan*, *to see*; *aíáuk*, *I increased*; *laílöt*, *I let*; *haiháit*, *I named*. But see p. 362.

ái was a diphthong and had the same sound as the ei in NHG. *mein*, *my*, and nearly the same sound as the i in English *mine*, as áíps, *oath*; áíns, *one*; hláífs, *loaf*; stáins, *stone*; twái, *two*; nimái, *he may take*.

ai had probably the same pronunciation as OE. æ (i. e. a long open e-sound). It occurs only in very few words before a following vowel (§ 76), as *saian*, *to sow*; *waian*, *to blow*; *faian*, *to blame*; and possibly in *armaiō*, *mercy*, *pity*. But see p. 362.

§ 11. *aú* was a short open o-sound like the o in English *not*. It only occurs before r and h, as *haúrn*, *horn*; *waúrd*, *word*; *daúhtar*, *daughter*; *aúhsa*, *ox*. See §§ 71, 73, and p. 362.\*

áu was a pure diphthong and had approximately the same sound as the ou in English house, as áugō, eye; áusō, ear; dáubus, death; háubip, head; ahtáu, eight; nimáu, I may take.

au was a long open o-sound like the au in English aught. It only occurs in a few words before a following vowel (§ 80), as *staua*, *judgment*; *taui*, *deed*; *trauan*, *to trust*; *bauan*, *to build, inhabit*. Cp. §§ 3 and 10. But see p. 362.

§ 12. From what has been said in §§ 4-11, we arrive at the following Gothic vowel-system:—

### Short vowels a, á, i, ú, u

Long .. a, e, ai, ei, o, au, u

### Diphthongs ái, áu, iu

NOTE.—1. For *y*, see § 2 note 3. The nasals and liquids in the function of vowels will be found under consonants §§ 22, 25.

2. *ái*, *áu*, *iu* were falling diphthongs, that is, the stress fell upon the first of the two elements.

## B. THE CONSONANTS.

§ 13. According to the transcription adopted in § 2 the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—*b*, *d*, *f*, *g*, *h*, *h̄*, *j*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *t*, *p̄*, *w*, *z*.

§ 14. *b* had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like English *b*, as *barn*, *child*; *blinds*, *blind*; *baíran*, *to bear*; *salbōn*, *to anoint*; *arbi*, *heritage*; *lamb*, *lamb*; *-swarb*, *he wiped*.

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the *v* in English *live*, which is a voiced labio-dental spirant, as *haban*, *to have*; *sibun*, *seven*; *ibns*, *even*. See § 161.

§ 15. *d* had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like the *d* in English *do*, as *dags*, *day*; *dáuþus*, *death*; *dragan*, *to draw*; *kalds*, *cold*; *bindan*, *to bind*, *band*, *he bound*; *huzd*, *treasure*; also when geminated, as *iddja*, *I went*.

Medially after vowels it was a voiced interdental spirant nearly like the *th* in English *then*, as *fadar*, *father*; *badi*, *bed*; *biudan*, *to offer*. See § 173.

§ 16. *f* was probably a voiceless bilabial spirant like the *f* in OHG. *släfan*, *to sleep*; a sound which does not occur in English. It may, however, be pronounced like the *f* in English *life*, which is labio-dental, as *fadar*, *father*; *fulls*, *full*; *ufar*, *over*; *wulfs*, *wolf*; *fimf*, *five*; *gaf*, *he gave*.

§ 17. **g.** The exact pronunciation of this letter cannot be determined with certainty for all the positions in which it is found.

Initial **g** probably had the same sound as the **g** in English *go*, as *gōþs*, *good*; *giban*, *to give*; the same *may* also have been the pronunciation of **g** in the combination vowel+**g**+consonant (other than a guttural), as *bugjan*, *to buy*; *tagla*, *hairs*; *tagra* (nom. pl.), *tears*. Cp. §§ 167-8.

Medially between vowels it was a voiced spirant like the widely spread pronunciation of **g** in NHG. *tage*, *days*, as *áugð*, *eye*; *steigan*, *to ascend*. Cp. § 168.

Final postvocalic **g** and **g** in the final combination **gs** was probably a voiceless spirant like the **ch** in NHG. or in Scotch *loch*, as *dag* (acc. sing.), *day*; *mag*, *he can*; *dags*, *day*. Cp. § 169.

Before another guttural it was used to express a guttural nasal (ŋ) like the **γ** in Greek ἄγγελος, *angel*; ἄγχι, *near*; and the **ng** in English *thing*, or the **n** in *think*, as *aggilus*, *angel*; *briggan*, *to bring*; *figgrs*, *finger*; *drigkan*, *to drink*; *sigqan*, *to sink*.

NOTE.—Occasionally, especially in St. Luke, the guttural nasal is expressed by **n** as in Latin and English, as *pankeiþ* = *þagkeiþ*, Luke xiv. 31; *bringiþ* = *briggip*, Luke xv. 22.

The combination **ggw** was in some words equal to **ŋ+gw**, and in others equal to **gg** (a long voiced explosive) + **w**. When it was the one, and when the other, can only be determined upon etymological grounds. Examples of the former are *siggwan*, *to sing*; *aggwus*, *narrow*; and of the latter *bliggwan*, *to beat, strike*; *triggws*, *true, faithful*. Cp. § 151.

§ 18. **h**, initially before vowels and probably also medially between vowels, was a strong aspirate, as *haban*, *to have*; *hártō*, *heart*; *faíhu*, *cattle*; *gateihan*, *to announce*. Cp. § 164. In other positions it was a voiceless spirant

like the NHG. *ch* in *nacht*, *night*, as *hláifs*, *loaf*; *nahts*, *night*; *falh*, *I hid*; *jah*, *and*.

§ 19. *hv* was either a labialized *h* or else a voiceless *w*. It may be pronounced like the *wh* in the Scotch pronunciation of *when*, as *lvæila*, *time*; *lvōpan*, *to boast*; *alva*, *river*; *saílvan*, *to see*; *salv*, *he saw*; *nēhv* (av.), *near*. Cp. notes to § 2.

§ 20. *j* (that is *i* in the function of a consonant) had nearly the same sound-value as English *y* in *yet*. It only occurs initially and medially, as *jēr*, *year*; *juggs*, *young*; *juk*, *yoke*; *lagjan*, *to lay*; *niujis*, *new*; *fijands*, *fiend, enemy*.

§ 21. *k* had the same sound as English *k*, except that it must be pronounced initially before consonants (*l*, *n*, *r*). It occurs initially, medially, and finally, as *kaúrn*, *corn*; *kniu*, *knee*; *akrs*, *field*; *brikan*, *to break*; *ik*, *I*; *juk*, *yoke*.

§ 22. *l*, *m*, *n* had the same sound-values as in English. They all occur initially, medially, and finally, in the function of consonants.

l. *laggs*, *long*; *láisjan*, *to teach*; *háils*, *hale, whole*; *haldan*, *to hold*; *skal*, *I shall*; *mēl*, *time*.

m. *mēna*, *moon*; *mizdō*, *meed, reward*; *namō*, *name*; *niman*, *to take*; *nam*, *he took*; *nimam*, *we take*.

n. *nahts*, *night*; *niun*, *nine*; *mēna*, *moon*; *rinnan*, *to run*; *láun*, *reward*; *kann*, *I know*.

In the function of vowels they do not occur in stem-syllables, as *fugls*, *fowl, bird*; *tagl*, *hair*; *sigljō*, *seal*; *máipms*, *gift*; *bagms*, *tree, beam*; *ibns*, *even*; *táikns*, *token*. See § 159.

§ 23. *p* had the same sound as English *p* in *put*. It occurs initially (in loan-words only), medially, and finally, as *pund*, *pound*; *páida*, *coat*; *plinsjan*, *to dance*; *slēpan*, *to sleep*; *diups*, *deep*; *hilpan*, *to help*; *saíslēp*, *he slept*; *skip*, *skip, ship*.

§ 24. **q** was a labialized **k**, and may be pronounced like the *qu* in English *queen*, as *qiman*, *to come*; *qēns*, *wife*; *sigqan*, *to sink*; *riqis*, *darkness*; *sagq*, *he sank*; *bistugq*, *a stumbling*. See §§ 2 note 3, 163.

§ 25. **r** was a trilled lingual **r**, and was also so pronounced before consonants, and finally, like the **r** in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as *raíhts*, *right, straight*; *rēdan*, *to counsel*; *baíran*, *to bear*; *barn*, *child*; *fidwōr*, *four*; *daúr*, *door*.

In the function of a vowel it does not occur in stem-syllables, as *akrs*, *field*; *tagr*, *tear*; *huggrjan*, *to hunger*. Cp. § 159.

§ 26. **s** was a voiceless spirant in all positions like the **s** in English *sin*, as *sama*, *same*; *sibun*, *seven*; *wisan*, *to be*; *þüsundi*, *thousand*; *hüs*, *house*; *gras*, *grass*.

§ 27. **t** had the same sound-value as English **t** in *ten*, as *taíhun*, *ten*; *tunpus*, *tooth*; *háitan*, *to name*; *mahts*, *might, power*; *haírtō*, *heart*; *wáit*, *I know*; *at, to, at*.

§ 28. **þ** was a voiceless spirant like the **th** in English *thin*, as *þagkjan*, *to think*; *þreis*, *three*; *brōþar*, *brother*; *brüþs*, *bride*; *þnip*, *with*; *fanþ*, *he found*.

§ 29. **w** (i.e. **u** in the function of a consonant) had mostly the same sound-value as the **w** in English *wit*. After diphthongs and long vowels, as also after consonants not followed by a vowel, it was probably a kind of reduced **u**-sound, the exact quality of which cannot be determined. Examples of the former pronunciation are:—*wēns*, *hope*; *witan*, *to know*; *wrikan*, *to persecute*; *swistar*, *sister*; *taíhswō*, *right hand*. And of the latter:—*snáiws*, *snow*; *waúrstw*, *work*; *skadwjan*, *to overshadow*.

§ 30. **z** was a voiced spirant like the **z** in English *freeze*, and only occurs medially in regular native Gothic forms, as *huzd*, *hoard, treasure*; *hazjan*, *to praise*; *máiza*, *greater*. But see § 175.

## § 31. PHONETIC SURVEY OF THE GOTHIC SOUND-SYSTEM.

## A. Vowels (Sonants).

<i>Guttural</i>	Short a,	aú, u
	Long á, ó,	au, ú
<i>Palatal</i>	Short aí,	i
	Long é, ai,	ei

To these must also be added the nasals *m*, *n*, and the liquids *l*, *r* in the function of vowels. See § 159.

## B. Consonants.

	LABIAL.	INTER- DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	Voiceless p		t, tt	k, kk: q
	Voiced b		d, dd	g, gg
<i>Spirants</i>	Voiceless f	p, p̪	s, ss	h, (g?): hv
	Voiced b	d	z	g
<i>Nasals</i>	m, mm		n, nn	g (gg)
<i>Liquids</i>			l, ll; r, rr	
<i>Semi-vowels</i>	w, j (palatal)			

To these must be added the aspirate *h*. See § 2 note 1 for *X*.

In Gothic as in the oldest period of the other Germanic languages, intervocalic double consonants were really long, and were pronounced long as in Modern Italian and Swedish, thus *atta* = *at-ta*, *father*; *manna* = *man-na*, *man*.

## STRESS (ACCENT).

§ 32. All the Indo-Germanic languages have partly pitch (musical) and partly stress accent, but one or other of the two systems of accentuation always predominates in each language, thus in Sanskrit and Old Greek the accent was predominantly pitch, whereas in the oldest periods of the Italic dialects, and the Keltic and Germanic languages,

the accent was predominantly stress. This difference in the system of accentuation is clearly seen in Old Greek and the old Germanic languages by the preservation of the vowels of unaccented syllables in the former and the weakening or loss of them in the latter. In the early period of the parent Indg. language, the stress accent must have been more predominant than the pitch accent, because it is only upon this assumption that we are able to account for the origin of the vowels ī, ū, ə (§ 35, Note 1), the liquid and nasal sonants (§§ 53–6), and the loss of vowel often accompanied by a loss of syllable, as in Greek gen. πα-τρ-ός beside acc. πα-τέρ-α; πέτ-ομαι beside ἐ-πτ-όμαν; Gothic gen. pl. aúhs-nē beside acc. \*aúhsa.ns. It is now a generally accepted theory that at a later period of the parent language the system of accentuation became predominantly pitch, which was preserved in Sanskrit and Old Greek, but which must have become predominantly stress again in prim. Germanic some time prior to the operation of Verner's law (§ 136).

The quality of the accent in the parent language was partly 'broken' (acute) and partly 'slurred' (circumflex). This distinction in the quality of the accent was preserved in prim. Germanic in final syllables containing a long vowel, as is seen by the difference in the development of the final long vowels in historic times according as they originally had the 'broken' or 'slurred' accent (§§ 87 (1), 89).

In the parent language the chief accent of a word did not always fall upon the same syllable of a word, but was free or movable as in Sanskrit and Greek, cp. e. g. Gr. nom. πατήρ, *father*, voc. πάτερ, acc. πατέρα; Skr. émi, *I go*, pl. imás, *we go*. This free accent was still preserved in prim. Germanic at the time when Verner's law operated, whereby the voiceless spirants became voiced when the vowel immediately preceding them did not bear the chief accent of the word (§ 136). At a later period of the prim.

Germanic language, the chief accent of a word became confined to the first syllable. This confining of the chief accent to the first syllable was the cause of the great weakening—and eventual loss—which the vowels underwent in unaccented syllables in the prehistoric period of the individual Germanic languages (Ch. V). And the extent to which the weakening of unaccented syllables has been carried in some of the Modern Germanic dialects is well illustrated by such sentences as: *as et it mœn*, *I shall have it in the morning*; *ast e dunt if id kud*, *I should have done it if I had been able* (West Yorks.).

§ 33. The rule for the accentuation of uncompounded words is the same in Gothic as in the oldest period of the other Germanic languages, viz. the chief stress fell upon the first syllable, and always remained there even when suffixes and inflexional endings followed it, as *áudags*, *blessed*; *niman*, *to take*; *reikinōn*, *to rule*; the preterite of reduplicated verbs, as *laílōt* : *lētan*, *to let*; *haíháit* : *háitan*, *to call*; *blindamma* (masc. dat. sing.), *blind*; *dagōs*, *days*; *gumanē*, *of men*; *nimanda*, *they are taken*; *barnilō*, *little child*; *bērusjōs*, *parents*; *brōþrahans*, *brethren*; *dalaþrō*, *from beneath*; *dáubipa*, *deafness*; *mannisks*, *human*; *þiudinassus*, *kingdom*; *waldufni*, *power*. The position of the secondary stress in trisyllabic and polysyllabic words fluctuated in Gothic, and with the present state of our knowledge of the subject it is impossible to formulate any hard and fast rules concerning it.

In compound words it is necessary to distinguish between compounds whose second element is a noun or an adjective, and those whose second element is a verb. In the former case the first element had the chief accent in the parent Indg. language; in the latter case the first element had or had not the chief accent according to the position of the verb in the sentence. But already in prim. Germanic the second element of compound verbs nearly always had

the chief accent; a change which was mostly brought about by the compound and simple verb existing side by side. This accounts for the difference in the accentuation of such pairs as *ándahafts*, *answer*: *andháfjan*, *to answer*; *ándanéms*, *pleasant*: *andníman*, *to receive*.

§ 34. As has been stated above, compound words, whose second element is a noun or an adjective, had originally the chief stress on the first syllable. This simple rule was preserved in Gothic, as *frakunþs*, O.E. *fracup*, *despised*; *gaskafts*, O.H.G. *gascaft*, *creation*; *unmahts*, *infirmity*; *ufskunþi*, *knowledge*; *usfilh*, *burial*; *akranaláus*, *without fruit*; *allwaldands*, *the Almighty*; *brüþfaþs*, *bridegroom*; *gistradagis*, *to-morrow*; *láushandus*, *empty-handed*; *twalibwintrus*, *twelve years old*; *piudangardi*, *kingdom*. But in compound verbs the second element had the chief stress, as *atlagjan*, *to lay on*; *duginnan*, *to begin*; *frakunnan*, *to despise*; *gaqiman*, *to assemble*; *usfulljan*, *to fulfil*. When, however, the first element of a compound verb was separated from the verb by one or more particles, it had the chief stress, as *gá-u-hra-séhvi*, Mark viii. 23; *díz-uh-pan-sat*, Mark xvi. 8.

## CHAPTER II

### THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC VOWEL-SOUNDS

§ 35. The parent Indo-Germanic language had the following vowel-system:—

Short vowels	a, e, i, o, u, ə.
Long     "	ā, ē, ī, ū, ū
Short diphthongs	ai, ei, oi, au, eu, ou
Long     "	āi, ēi, ūi, āu, ūu, ūu
Short vocalic	l, m, n, r

NOTE.—1. The short vowels *i*, *u*, *ə*, the long vowels *ī*, *ū*, and vocalic *l*, *m*, *n*, *r* occurred originally only in syllables which did not bear the principal accent of the word.

The short vowels *i*, *u*, and vocalic *l*, *m*, *n*, *r* arose from the loss of *e* in the strong forms *ei*, *eu*, *el*, *em*, *en*, *er*, which was caused by the principal accent having been shifted to some other syllable in the word.

*ə*, the quality of which cannot be precisely defined, arose from the weakening of an original *ā*, *ē*, or *ō*, caused by the loss of accent. It is generally pronounced like the final vowel in German *Gabe*.

*ī* and *ū* were contractions of weak diphthongs which arose from the strong forms *eiə*, *āi*, *ēi*, *ōi*; *euə*, *āu*, *ēu*, *ōu* through the loss of accent. The *e* in *eiə*, *euə* had disappeared before the contraction took place. See § 32.

2. The long diphthongs *āi*, *ēi*, &c., were of rare occurrence in the parent language, and their history in the prehistoric period of the various branches of the Indo-Germanic languages, except when final, is still somewhat obscure. In stem-syllables they were generally either shortened to *ai*, *ei*, &c., or the second element (*i*, *u*) disappeared. In final syllables they were generally shortened to *ai*, *ei*, &c. In this book no further account will be taken of the Indg. long diphthongs in stem-syllables. For their treatment in final syllables in Primitive Germanic, see § 89.

3. Upon theoretical grounds it is generally assumed that the parent language contained long vocalic *l*, *m*, *n*, *r*. But their history in the various Indg. languages is still uncertain. In any case they were of very rare occurrence, and are therefore left out of consideration in this book.

§ 36. *a* (Lat. *a*, Gr. *α*) remained, as Lat. *ager*, Gr. *ἀγρός*, Skr. *ájras*, Goth. *akrs*, O.Icel. *akr*, OS. *akkar*, OHG. *ackar*, OE. *æcer*, *field, acre*; Gr. *ἄλς*, Lat. gen. *alis*, Goth. O.Icel. OS. *salt*, OHG. *salz*, OE. *sealt*, *salt*; Lat. *aqua*, Goth. *alva*, OS. OHG. *aha*, OE. *ēa* from *\*eahu*, older *\*ahu*, *water, river*; Lat. *alius*, Gr. *ἄλλος*, Goth. *aljis*, *other*.

§ 37. *e* (Lat. *e*, Gr. *ε*) remained, as Lat. *ferō*, Gr. *φέρω*,

*I bear*, O.Icel. *bera*, OS. OHG. OE. *beran*, *to bear*; Lat. *edō*, Gr. ἔδομαι, Skr. ádmi, *I eat*, O.Icel. *eta*, OHG. *ezzan*, OS. OE. *etan*, *to eat*; Lat. *pellis*, Gr. πελλα, OS. OHG. *fel*, OE. *fell*, *skin, hide*.

§ 38. *i* (Lat. *i*, Gr. *ι*) remained, as Gr. Hom. φίδμεν, Skr. *vidmá*, Goth. *witum*, O.Icel. *vitum*, OS. *witun*, OHG. *swizzum*, OE. *witon*, *we know*, cp. Lat. *vidēre, to see*; Lat. *piscis*, Goth. *fisks*, O.Icel. *fiskr*, OS. *fisk*, OHG. OE. *fisc*, *fish*; Lat. *vidua* (adj. fem.), *bereft of, deprived of*, Goth. *widuwō*, OS. *widowa*, OHG. *wituwa*, OE. *widewe, widow*.

§ 39. *o* (Lat. *o*, Gr. *ο*) became *a* in stem-syllables, as Lat. *octō*, Gr. ὀκτώ, Goth. *ahtáu*, OS. OHG. *ahto*, OE. *eahta*, *eight*; Lat. *hostis*, *stranger, enemy*, Goth. *gasts*, OS. OHG. *gast*, OE. *giest*, *guest*; Lat. *quod*, Goth. *hva*, O.Icel. *hvat*, OS. *hwat*, OHG. *hwaz*, OE. *hwæt*, *what*; Skr. *kás, who?*

NOTE.—*o* remained later in unaccented syllables in prim. Germanic than in accented syllables, but became *a* in Gothic, as *bairam* = Gr. Doric φέρομες, *we bear*; *bairand* = Dor. φέροντι, *they bear*.

§ 40. *u* (Lat. *u*, Gr. *υ*) remained, as Gr. κυνός (gen. sing.), Goth. *hunds*, O.Icel. *hundr*, OHG. *hunt*, OS. OE. *hund*, *dog, hound*; Gr. θύρα, OS. *duri*, OHG. *turi*, OE. *duru*, *door*; Skr. *bu-budhimá*, *we watched*, Gr. πέ-πυσται, *he has inquired*, Goth. *budum*, O.Icel. *buðum*, OS. *budun*, OHG. *butum*, OE. *budon*, *we announced, offered*.

§ 41. *ə* became *a* in all the Indo-Germanic languages, except in the Aryan branch, where it became *i*, as Lat. *pater*, Gr. πατήρ, O.Ir. *athir*, Goth. *fadar*, O.Icel. *faðir*, OS. *fader*, OHG. *fater*, OE. *fæder*, *father*, Skr. *pitár* (from \*pətér-), *father*; Lat. *status*, Gr. στατός, Skr. *sthitás*, *standing*, Goth. *staþs*, O.Icel. *staðr*, OS. *stad*, OHG. *stat*, OE. *stede*, prim. Germanic \*stādiz, *place*.

§ 42. *ā* (Lat. *ā*, Gr. Doric *ā*, Attic, Ionic *η*) became *ō*, as

Lat. *māter*, Gr. Dor. μάτηρ, O.Icel. mōðir, OS. mōðar, OHG. muoter, OE. mōðor, *mother*; Gr. Dor. φράτηρ, *member of a clan*, Lat. frāter, Skr. bhrātar-, Goth. brōþar, O.Icel. brōðir, OS. brōðhar, OHG. bruoder, OE. brōþor, *brother*; Lat. fāgus, *beech*, Gr. Dor. φαγός, *a kind of oak*, Goth. bōka, *letter of the alphabet*, O.Icel. OS. bōk, *book*, OE. bōc-trēow, *beech-tree*.

§ 43. ē (Lat. ē, Gr. η) remained, but it is generally written ā (= Goth. ē, O.Icel. OS. OHG. ā, OE. ā) in works on Germanic philology, as Lat. ēdimus, Skr. ādmá, Goth. ētum, O.Icel. ātum, OS. ātun, OHG. āzum; OE. āton, *we ate*; Lat. mēnsis, Gr. μήν, *month*, Goth. mēna, O.Icel. māne, OS. OHG. māno, OE. mōna, *moon*; Goth. ga-dēþs, O.Icel. dāð, OS. dād, OHG. tāt, OE. dād, *deed*, related to Gr. θήσω, *I shall place*.

§ 44. ī (Lat. ī, Gr. ī) remained, as Lat. su-īnus (adj.), *belonging to a pig*, Goth. svein, O.Icel. svīn, OS. OHG. OE. swīn, *swine, pig*; cp. Skr. nav-īnas, *new*; Lat. sīmus, OS. sīn, OHG. sīm, OE. sī-en, *we may be*; Lat. velimus = Goth. wileima (§ 343).

§ 45. ð (Lat. ð, Gr. ω) remained, as Gr. πλωτός, *swimming*, Goth. flōðus, O.Icel. flōð, OHG. fluot, OS. OE. flōð, *flood, tide*, cp. Lat. plōrāre, *to weep aloud*; Gr. Dor. πώς, Skr. pāt, Goth. fótus, O.Icel. fōtr, OHG. fuoz, OS. OE. fōt, *foot*; Goth. dōms, O.Icel. dōmr, OHG. tuom, OS. OE. dōm, *judgment, sentence*, related to Gr. θωμός, *heap*; Lat. flōs, Goth. OE. blōma, OS. blōmo, OHG. bliuoma, *blossom, flower*.

§ 46. ū (Lat. ū, Gr. ū) remained, as Lat. mūs, Gr. μῦς, Skr. mūš-, O.Icel. OHG. OE. mūs, *mouse*; Lat. sūs, Gr. ὥς, OHG. OE. sū, *sow, pig*; Goth. fūls, O.Icel. fūll, OHG. OE. fūl, *foul*, related to Lat. pūteō, *I smell bad*, Gr. πίθω, *I make to rot*.

§ 47. ai (Lat. ae, Gr. ai, Goth. ái, O.Icel. ei, OS. ē, OHG. ei (ē), OE. ā) remained, as Lat. aedēs, *sanctuary*,

originally *fire-place, hearth*, Skr. édhas, *firewood*, Gr. αἴθω, *I burn*, OHG. eit, OE. ād, *funeral pile, ignis, rogos*; Lat. aes, Goth. áiz, O.Icel. eir, OHG. ēr, OE. ār, *brass, metal, money*; Lat. caedō, *I hew, cut down*, Goth. skáidan, OS. skēdan, skēðan, OHG. sceidan, OE. scādan, sceāðan, *to divide, sever*.

§ 48. ei (Lat. ī (older ei), Gr. ει) became ī, as Gr. στείχω, *I go*, Goth. steigan (ei = ī), O.Icel. stīga, OS. OHG. OE. stīgan, *to ascend*; Gr. λείπω, *I leave*, Goth. leiðan, OS. OHG. lihan, OE. lēon from \*liohan, older \*lihan, *to lend*; Lat. dicō, *I say, tell*, Gr. δείκνυμι, *I show*, Goth. ga-teihan, *to tell, declare*, OS. af-tihan, *to deny*, OHG. zīhan, OE. tēon, *to accuse*; Skr. bhēdati, *he splits*, Goth. beitan, OE. OS. bītan, OHG. bīzgan, *to bite*.

§ 49. oi (O.Lat. oi (later ū), Gr. οι) became ai (cp. § 39), as Gr. οἴδε, Skr. vēda, Goth. wáit, O.Icel. veit, OS. wēt, OHG. weiz, OE. wāt, *he knows*; O.Lat. oinos, later ūnus, Goth. áins, O.Icel. einn, OS. ēn, OHG. ein, OE. ān, *one*, cp. Gr. οἰνή, *the one on dice*; Gr. πέτρουθε, *he trusts*, Goth. báip, O.Icel. beið, OS. bēd, OHG. beit, OE. bād, *he waited for*; Gr. τοί = Goth. pái (§ 265).

§ 50. au (Lat. au, Gr. αυ, Goth. áu, O.Icel. au, OS. ō, OHG. ou (ō), OE. ēa) remained, as Lat. auris, Goth. áusō, OS. OHG. ūra, OE. ēare, *ear*; Lat. augeō, Gr. αὔστω, *I increase*, Goth. áukan, O.Icel. auka, OS. ökian, OHG. ouhhōn, OE. ēacian, *to add, increase*; cp. Skr. ójas-, *strength*.

§ 51. eu (Lat. ou (later ū), Gr. ευ, Goth. iu, O.Icel. jō (jū), OS. OHG. io, OE. ēo) remained, as Gr. γεύω, *I give a taste of*, Goth. kiusan, O.Icel. kjōsa, OS. OHG. kiosan, OE. cēosan, *to test, choose*; Gr. πεύθομαι, *I inquire*, Skr. bōdhati, *he is awake, learns*, Goth. ana-biudan, *to order, command*, O.Icel. bjōða, OS. biodian, OHG. biotan, OE. bēodan, *to offer*; Lat. doucō (dūcō), *I lead*, Goth. tiuhan, OS. tichan, OHG. ziohan, *to lead, draw*. See § 63.

§ 52. *ou* (Lat. *ou* (later *ū*), Gr. *ou*) became *au* (cp. § 39), as prim. Indg. \*roudhos, Goth. *ráuþs*, O. Icel. *rauðr*, OS. *rōd*, OHG. *rōt*, OE. *rēad*, *red*, cp. Lat. *rūfus*, *red*; prim. Indg. \*bhe**h**oudhe, Skr. *bubōdha*, *has waked*, Goth. *báuþ*, O. Icel. *bauð*, OS. *bōd*, OHG. *bōt*, OE. *bēad*, *has offered*.

§ 53. *m* (Lat. *em*, Gr. *α*, *μη*) became *um*, as Gr. *άμο-* (in *άμόθεν*, *from some place or other*), Goth. *sums*, O. Icel. *sumr*, OS. OHG. OE. *sum*, *some one*; Gr. *έκατόν*, Lat. *centum* (with *n* from *m* by assimilation, and similarly in the Germanic languages), Goth. OE. OS. *hund*, OHG. *hunt*, *hundred*, all from a prim. form \*kmtóm.

§ 54. *n* (Lat. *en*, Gr. *α*, *νν*) became *un*, as Lat. *com-men-tus* (pp.), *invented, devised*, Gr. *αὐτό-ματος*, *acting of one's own will*, Goth. *ga-munds*, OHG. *gi-munt*, OE. *ge-mynd*, *remembrance*, prim. form \*mntós (pp.) from root *men-*, *think*; OS. *wundar*, OHG. *wuntar*, OE. *wundor*, *wonder*, cp. Gr. *ἀθρέω* from \**faθρέω*, *I gaze at*.

§ 55. *r* (Lat. *or*, Gr. *αρ*, *ρα*) became *ur*, *ru*, as OHG. *gi-turrum*, OE. *durron*, *we dare*, cp. Gr. *θαρσύς* (*θρασύς*), *bold*, *θαρσέω*, *I am of good courage*; dat. pl. Gr. *πατράσι*, Goth. *fadrum*, OHG. *faterum*, OE. *fæd(e)rum*, *to fathers*; Lat. *porca*, *the ridge between two furrows*, OHG. *furu*, OE. *furh*, *furrow*.

§ 56. *l* (Lat. *ol*, Gr. *αλ*, *λα*) became *ul*, *lu*, as Goth. *fulls*, O. Icel. *fullr*, OHG. *vol*, OS. OE. *full*, prim. form \*plnós, *full*; Goth. *wulfs*, O. Icel. *ulfr*, OHG. *wolf*, OS. OE. *wulf*, prim. form \*wlqos, *wolf*.

NOTE.—1. If we summarize the vowel-changes which have been stated in this chapter, it will be seen that the following vowel-sounds fell together:—*a*, *o*, and *ə*; original *u* and the *u* which arose from Indg. vocalic *l*, *m*, *n*, *r*; *i* and *ei*; *ā* and *ō*; *ai* and *oi*; *au* and *ou*.

2. As we shall sometimes have occasion to use examples from Sanskrit, it may be well to note that Indg. *ī*, *ū* remained in this language, but that the following vowel-sounds fell together, viz. *a*, *e*, *o* in *a*; *i*, *ə* in *i*; *ā*, *ē*, *ō* in *ā*; tautosyllabic *ai*, *ei*, *oi* in *ē*; and tautosyllabic *au*, *eu*, *ou* in *ō*.

## CHAPTER III

## THE PRIMITIVE GERMANIC VOWEL-SYSTEM

§ 57. From what has been said in §§ 36-52, we arrive at the following vowel-system for the prim. Germanic language:—

Short vowels	a, e, i, u
Long „	æ, ē, ī, ō, ū
Diphthongs	ai, au, eu

NOTE.—æ was an open e-sound like OE. æ. ē was a close sound like the e in NHG. *reh*. The origin of this vowel has not yet been satisfactorily explained. It is important to remember that it is never the equivalent of Indo-Germanic ē (§ 43) which appears as æ in prim. Germanic. See §§ 75, 77.

§ 58. This system underwent several modifications during the prim. Germanic period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were:—

§ 59. a + r̥x became āx, as Goth. OS. OHG. *fāhan*, O.Icel. fā, GE. *fōn*, from \**fanjxan*an, *to catch, seize*, cp. Lat. *pangō*, *I fasten*; Goth. þāhta (inf. þagkjan), OS. thāhta, OHG. dāhta, OE. þōhte from older \*þanx̥ta, \*þanx̥tō, *I thought*, cp. O.Lat. *tongeō*, *I know*. Every prim. Germanic ā in accented syllables was of this origin. Cp. § 42.

NOTE.—The ā in the above and similar examples was still a nasalized vowel in prim. Germanic, as is seen by its development to ð in OE. The ī (§ 60) and ū (§ 62) were also nasalized vowels in prim. Germanic.

§ 60. e became i under the following circumstances:—

1. Before a nasal + consonant, as Goth. OS. OE. *bindan*, O.Icel. *binda*, OHG. *bintan*, *to bind*, cp. Lat. *of-fendimentum*, *chin-cloth*, *of-fendix*, *knot*, *band*, Gr. *πενθεπός*, *father-in-law*; Lat. *ventus*, Goth. *winds*, O.Icel. *vindr*, OS. OE. *wind*,

OHG. *wint*, *wind*; Gr. πέντε, Goth. *fimf*, O.Icel. *fim(m)*, OHG. *fimf*, *finf*, *five*. This *i* became *ī* under the same conditions as those by which *a* became *ā* (§ 59), as Goth. *peihan*, OS. *thīhan*, OE. *ðēon*, OHG. *dīhan*, from \**pīnxanan*, older \**pēnxanan*, *to thrive*. The result of this sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 300), cp. the isolated pp. OS. *gi-pungan*, OE. *ge-ðungen*.

2. When followed by an *i*, *ī*, or *j* in the next syllable, as Goth. OS. OHG. *ist*, OE. *is*, from \**isti*, older \**esti* = Gr. ἔστι, *is*; OHG. *irdīn*, *earthen*, beside *erda*, *earth*; Goth. *midjis*, O.Icel. *miðr*, OS. *middi*, OE. *midd*, OHG. *mitti*, Lat. *medius*, from an original form \**medhjos*, *middle*; OS. *birid*, OHG. *birit*, *he bears*, from an original form \**bhēreti*, through the intermediate stages \**bēredi*, \**bēriði*, \**bíriði*, beside inf. *beran*; O.Icel. *sitja*, OS. *sittian*, OHG. *sizzen*, OE. *sittan*, from an original form \**sedjonom*, *to sit*.

3. In unaccented syllables, except in the combination *-er* when not followed by an *i* in the next syllable, as OE. *fēt*, older *fæt*, from \**fōtiz*, older \**fōtes*, *feet*, cp. Lat. *pedes*, Gr. πόδες. Indg. *e* remained in unaccented syllables in the combination *-er* when not followed by an *i* in the next syllable, as acc. OS. *fader*, OHG. *fater*, OE. *fæder*, Gr. πατέρα, *father*; OE. *hwæþer*, Gr. πότερος, *which of two*.

§ 61. *i*, followed originally by an *ā*, *ā*, or *ē* in the next syllable, became *e* when not protected by a nasal + consonant or an intervening *i* or *j*, as O.Icel. *verr*, OS. OHG. OE. *wer*, Lat. *vir*, from an original form \**wiros*, *man*; OHG. OE. *nest*, Lat. *nīdus*, from an original form \**nīzdos*. In historic times, however, this law has a great number of exceptions owing to the separate languages having levelled out in various directions, as OE. *spec* beside *spic*, *bacon*; OHG. *lebara* beside OE. *lifer*, *liver*; OHG. *leccōn* beside OE. *liccian*, *to lick*; OHG. *lebēn*

beside OE. *libban*, *to live*; OHG. *quec* beside OE. *cwic*, *quick, alive*.

§ 62. u, followed originally by an ā, ā, or ē in the next syllable, became o when not protected by a nasal+consonant or an intervening i or j, as OE. *dohtor*, OS. *dohter*, OHG. *tohter*, Gr. θυγάτηρ, *daughter*; O.Icel. *ok*, OHG. *joh*, Gr. ζυγόν, *yoke*; OE. OS. *god*, OHG. *got*, from an original form \**ghutóm*, *god*, beside OHG. *gutin*, *goddess*; pp. OE. *geholpen*, OS. *giholpan*, OHG. *giholfan*, *helped*, beside pp. OE. *gebunden*, OS. *gibundan*, OHG. *gibuntan*, *bound*; pp. OE. *geboden*, OS. *gibodan*, OHG. *gibotan*, *offered*, beside pret. pl. OE. *budon*, OS. *buđun*, OHG. *butum*, *we offered*. Every prim. Germanic o in accented syllables was of this origin. Cp. § 39.

u became ū under the same conditions as those by which a and i became ā and ī, as pret. third pers. singular Goth. þūhta, OS. thūhta, OHG. dūhta, OE. þūhte, beside inf. Goth. þugkjan, OS. thunkian, OHG. dunken, OE. þyncan, *to seem*; and similarly in Goth. ūhtwō, OS. OHG. ūhta, OE. ūhte, *daybreak, dawn*.

§ 63. The diphthong eu became iu when the next syllable originally contained an i, ī, or j, cp. § 60 (2), but remained eu when the next syllable originally contained an ā, ā, or ē. The iu remained in OS. and OHG., but became jū (ý by i-umlaut) in O.Icel., and io (ie by i-umlaut) in OE., as Goth. liuhtjan, OS. liuhtian, OHG. liuhten, OE. *hehtan*, *to give light*, beside OS. OHG. *lioht*, OE. lēoht, *a light*; O.Icel. dýpt, OS. diupi, OHG. tiufi, OE. diepe, *depth*, beside O.Icel. djūpr, OS. diop, OHG. tiof, OE. dēop, *deep*; OS. kiusid, OHG. *kiusit*, O.Icel. kýs(s), OE. ciesþ, *he chooses*, beside inf. OS. OHG. *kiosan*, O.Icel. kjōsa, OE. cēosan, *to choose*.

§ 64. From what has been said in §§ 59-63, it will be seen that the prim. Germanic vowel-system had assumed the following shape before the Germanic parent language

became differentiated into the various separate languages:—

Short vowels	a, e, i, o, u
Long „	ā, āē, ē, ī, ū
Diphthongs	ai, au, eu, iu

The following table contains the normal development of the above vowel-system in Goth. O.Icel. OS. OHG. and OE. stem-syllables:—

P. Germ.	Goth.	O.Icel.	OS.	OHG.	OE.
a	a	a	a	a	æ
e	i	e	e	e	e
i	i	i	i	i	i
o	u	o	o	o	o
u	u	u	u	u	u
ā	ā	ā	ā	ā	ō
āē	ē	ā	ā	ā	āē
ē	ē	ē	ē	ia, (ie)	ē
ī	ei	ī	ī	ī	ī
ō	ō	ō	ō	uo	ō
ū	ū	ū	ū	ū	ū
ai	ái	ei	ē	ei	ā
au	áu	au	ō	ou	ēa
eu	iu	jō	eo, (io)	eo, (io)	ēo
iu	iu	jū	iu	iu	īo

NOTE.—The table does not include the sound-changes which were caused by umlaut, the influence of neighbouring consonants, &c. For details of this kind the student should consult the grammars of the separate languages.

## CHAPTER IV

THE GOTHIC DEVELOPMENT OF  
THE GENERAL GERMANIC VOWEL-SYSTEM

## A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

## a

§ 65. Germanic *a* remained unchanged in Gothic, as Goth. *dags*, OE. *dæg*, OS. *dag*, OHG. *tag*, O.Icel. *dagr*, *day*; Goth. *gasts*, OS. OHG. *gast*, *guest*; Goth. *fadar*, OE. *fæder*, O.Icel. *faðir*, OS. *fader*, OHG. *fater*, *father*; Goth. *ahtáu*, OS. OHG. *ahto*, *eight*; Goth. OE. OS. OHG. *faran*, O.Icel. *fara*, *to go*; Goth. OE. OS. band, OHG. *bant*, *he bound*, Goth. inf. *bindan* (§ 303); Goth. OS. OHG. O.Icel. *nam*, *he took*, Goth. inf. *niman* (§ 305); Goth. OS. O.Icel. *gaf*, OHG. *gab*, *he gave*, Goth. inf. *giban* (§ 307).

## e

§ 66. Germanic *e* became *i*, as Goth. *wigs*, OE. OS. OHG. *weg*, O.Icel. *vegr*, *way*; Goth. *hilms*, OE. OS. OHG. *helm*, *helm*; Goth. *swistar*, OS. *swestar*, OHG. *swester*, *sister*; Goth. *hilpan* (§ 303), OE. OS. *helpan*, OHG. *helfan*, *to help*; Goth. *stilan* (§ 306), OE. OS. OHG. *stelan*, O.Icel. *stela*, *to steal*; Goth. *itan* (§ 308), OE. OS. *etan*, OHG. *ezzan*, O.Icel. *eta*, *to eat*.

NOTE.—The stem-vowel in Goth. *wafila* (cp. OE. OS. *wel*, OHG. *wela*), *well*; and in Goth. *aippháu* (cp. OE. *eppa*, *oppe*, OHG. *eddo*, *edo*), *or*, has not yet been satisfactorily explained, in spite of the explanations suggested by various scholars.

§ 67. This *i* became broken to *e* (written *aí*) before *r*, *h*, and *hv*, as Goth. *haírtō*, OS. *herta*, OHG. *herza*, *heart*; Goth. *airþa*, OS. *ertha*, OHG. *erda*, *earth*; Goth. *waírþan* (§ 303), OS. *werthan*, OHG. *werdan*, O.Icel. *verða*, *to become*; Goth. *baíran* (§ 305), OE. OS. OHG. *beran*, O.Icel. *bera*, *to bear*; Goth. *raíhts*, OS. OHG. *reht*, *right*; Goth. *taíhun*, OS. *tehan*, OHG. *zehan*, *ten*; Goth. *saíhwan* (§ 307), OS. OHG. *sehan*, *to see*.

NOTE.—For *nih*, *and not*, from older \**ni-hui*=Lat. *neque*, we should expect \**naif*, but the word has been influenced by the simple negative *ni*, *not*.

i

§ 68. Germanic *i* generally remained in Gothic, as Goth. *fisks*, OS. OE. *fisc*, OHG. *fisk*, O.Icel. *fiskr*, *fish*; Goth. *widuwō*, OE. *widewe*, OS. *widowa*, OHG. *wituwa*, *widow*; Goth. OE. OS. *witan*, OHG. *wizzan*, O.Icel. *vita*, *to know*; Goth. *nimip*, OE. *nimeþ*, OS. *nimid*, OHG. *nimit*, *he takes*; Goth. *bitum*, OE. *biton*, OHG. *bizzum*, O.Icel. *bitom*, *we bit*, inf. Goth. *beitan* (§ 299), pp. Goth. *bitans*, OE. *biten*, OHG. *gibizzan*, O.Icel. *bitenn*; Goth. *bidjan*, OE. *biddan*, O.Icel. *biðja*, OS. *biddian*, OHG. *bitten*, *to pray, beg, entreat*. See § 60.

§ 69. Germanic *i* became broken to *e* (written *aí*) before *r*, *h*, *hv*, as Goth. *baíriþ*, OS. *birid*, OHG. *birit*, *he bears*, cp. § 60 (2), Goth. inf. *baíran*; Goth. *maíhstus*, OHG. *mist* (from \**mihst*), *dunghill*, cp. Mod. English *dial.* *mixen*; Goth. *ga-taíhun*, *they told*, OE. *tigon*, OHG. *zigin*, *they accused*, Goth. inf. *ga-teihan* (§ 299), pp. Goth. *taíhans*, OE. *tigen*, OHG. *gi-zigan*; Goth. *laílum*, OE. *ligen*, OHG. *liwum*, *we lent*, inf. Goth. *leihvan* (§ 299), pp. Goth. *laíhvans*, OE. *ligen*, OHG. *giliwan*, OS. *liwan*.

NOTE.—On the forms *hiri*, *hirjats*, *hirjip*, see note to Mark xii. 7.

o

§ 70. Germanic o became u, as Goth. juk, OHG. joh, OE. geoc, *yoke*; Goth. guþ, OE. OS. god, OHG. got, god; Goth. huzd, OS. hord, OHG. hort, *treasure*; pp. Goth. budans, OE. geboden, OS. giboden, OHG. gibotan, O.Icel. boðenn, inf. Goth. biudan (§ 301), *to offer*; Goth. pp. hulpans, OE. geholpen, OS. giholpan, OHG. gihofan, Goth. inf. hilpan (§ 303), *to help*; pp. Goth. numans, OHG. ginoman, Goth. inf. niman (§ 305), *to take*. See § 62.

§ 71. The u, which arose from Germanic o (§ 70), became broken to o (written aú) before r and h, as Goth. waúrd, OE. OS. word, OHG. wort, *word*; Goth. daúhtar, OE. dohtor, OS. dohtar, OHG. tohter, *daughter*; pp. Goth. taúhans, OE. getogen, OS. -togan, OHG. gizogan, O.Icel. togenn, Goth. inf. tiuhan (§ 301), *to lead*; Goth. waúrhta, OE. worhte, OHG. worhta, *he worked*, inf. Goth. waúrkjan, OHG. wurken; pp. Goth. waúrþans, OE. geworden, OS. giwordan, OHG. wortan, O.Icel. orðenn, Goth. inf. waírþan (§ 303), *to become*; pp. Goth. baúrans, OE. geboren, OS. OHG. giboran, O.Icel. borenn, inf. Goth. baíran (§ 305), *to bear*; Goth. ga-daúrsta, OE. dorste, OS. gi-dorsta, OHG. gi-torsta, *he dared*; inf. Goth. ga.daúrsan (§ 335).

u

§ 72. Germanic ü generally remained in Gothic, as Goth. juggs, OS. OHG. jung, *young*; Goth. hunds, OE. OS. hund, O.Icel. hundr, OHG. hunt, *dog, hound*; Goth. sunus, OE. OS. OHG. sunu, *son*; Goth. hugjan, OS. huggian, OHG. huggen, *to think*; Goth. budum, OE. budon, OS. budun, OHG. butum, O.Icel. buðom, *we offered, announced*, inf. Goth. biudan (§ 301); Goth. bundum, OE. bundon, OS. bundun, OHG. buntum, O.Icel. bundom, *we bound*, Goth. inf. bindan (§ 303), pp. Goth. bundans,

OE. gebunden, OS. gibundan; OHG. gibuntan, O.Icel. bundenn. See § 40.

§ 73. Germanic u became broken to o (written aú) before r and h, as Goth. saúhts, OS. OHG. suht, Germanic stem suhti-, *sickness*; Goth. waúrms, OS. OHG. wurm, OE. wyrm, stem wurmi-, *serpent, worm*; Goth. waúrkjan, OHG. wurken, *to work*; Goth. waúrþun, OE. wurdon, OS. wurdun, OHG. wurtun, O.Icel. urðo, *they became*, Goth. inf. waírþan (§ 303); Goth. taúhun, OE. tugon, OHG. zugun, *they drew, pulled*; Goth. inf. tiuhan (§ 301).

NOTE.—u was not broken to aú before r which arose from older s by assimilation, as ur-runs, *a running out*; ur-reisan, *to arise* (§ 175 note 3). It is difficult to account for the u in the enclitic particle -uh, *and*; and in the interrogative particle nuh, *then*.

## B. THE LONG VOWELS OF ACCENTED SYLLABLES.

### ā

§ 74. The ā, which arose from a according to § 59, remained in Gothic, as hāhan, *to hang*; faúrahāh (faúrhāh), *curtain, veil*, lit. *that which hangs before*; gahāhjō (av.), *in order, connectedly*; brāhta, *he brought*, inf. briggan; gafāhs, *a catch, haul*, related to gafāhan, *to seize*; fram-gāhts, *progress*, related to gaggan, *to go*; þāhō, *clay*; unwāhs, *blameless*.

### æ

§ 75. Germanic æ (= OE. æ, OS. OHG. O.Icel. ā) became ē in Gothic, as Goth. ga-dēþs, OE. dæd, OS. dād, OHG. tāt, *deed*; Goth. mana-sēþs, *multitude, world*, lit. *man-seed*, OE. sād, OS. sād, OHG. sāt, *seed*; Goth. ga-rēdan, *to reflect upon*, OE. rāðan, OS. rāðan, OHG. rātan, O.Icel. rāða, *to advise*; Goth. bērum, OE. bærion,

OS. OHG. *bārum*, O. Icel. *bārom*, *we bore*, Goth. inf. *baíran* (§ 305); Goth. *sētun*, OE. *sāton*, OS. *sātun*, OHG. *sāzun*, O. Icel. *sāto*, *they sat*, Goth. inf. *sitan* (§ 308).

§ 76. The Germanic combination *āj* became *ā* (written *ai*, the long vowel corresponding to *aī*) in Gothic before vowels. This *ai* was a long open e-sound like the *ā* in OE. *slāpan* or the vowel sound in English *their*. It occurs in very few words: as Goth. *saiān*, OE. *sāwan*, OS. *sāian*, OHG. *sāen*, O. Icel. *sā*, *to sow*; Goth. *waian*, OE. *wāwan*, OHG. *wāen* (*wājen*), *to blow*; Goth. *faianda*, *they are blamed*. But in unaccented syllables the combination *-āji-* became *-ái-*, as *habáiſ*, *thou hast*, *habáiþ*, *he has*, from prim. Germanic \**xaþājizi*, \**xaþājidi*.

## ē

§ 77. Germanic *ē*, which cannot be traced back phonologically to Indo-Germanic *ē* (§ 43), is of obscure origin. In Gothic the two sounds fell together in *ē*, but in the other Germanic languages they are kept quite apart, cp. §§ 43, 75.

Germanic *ē* appears in Gothic as *ē* (OE. OS. O. Icel. *ē*, OHG. *ē*, later *ea*, *ia*, *ie*). In Goth. it occurs in a few words only, as Goth. OE. OS. O. Icel. *hēr*, OHG. *hēr* (*hear*, *hiar*, *hier*), *here*; Goth. *fēra*, OHG. *fēra* (*feara*, *fiara*), *country*, *region*, *side*, *part*; Goth. *mēs*, OE. *mēſe* (*mýſe*), OHG. *meas* (*mias*), *table*, borrowed from Lat. *mēnsa*. Cp. § 5.

## i

§ 78. Germanic *i*, written *ei* in Gothic, remained, as Goth. *swein*, OE. OS. OHG. *swīn*, O. Icel. *svīn*, *pig*, cp. Lat. *su-inu-s*, *pertaining to a pig*; Goth. *hveila*, *a while*, *time*, *season*, OE. *hwil*, *a while*, OS. *hwīla* (*hwil*), *time*, OHG. *wīla* (*hwil*), *time*, *hour*, O. Icel. *hvīl*, *place of rest*; Goth. *seins*, OE. OS. OHG. *sīn*, *his*; Goth. *steigan*

(§ 300), OE. OS. OHG. *stīgan*, O.Icel. *stīga*, *to ascend*.  
Cp. §§ 5, 6, 44, 48.

ō

§ 79. Germanic ō remained in Gothic, as Goth. *fōtus*, OE. OS. *fōt*, OHG. *fuoz*, O.Icel. *fōtr*, *foot*, cp. Gr. Doric πάσ; Goth. *fiōdus*, OE. OS. *fiōd*, OHG. *fiuot*, O.Icel. *flōð*, *flood, stream*; Goth. *brōþar*, O.Icel. *brōðir*, OE. \**brōþor*, OS. *brōðer*, OHG. *bruoder*, *brother*; Goth. OE. OS. O.Icel. *fōr*, OHG. *fuor*, *I fared, went*, Goth. inf. *faran* (§ 309). Cp. §§ 42, 45.

§ 80. The Germanic combination ōw became a long open o-sound (written *au*) before vowels, as Goth. *saul*, *sun*, cp. OE. O.Icel. Lat. *sōl*; Goth. *staua*, (masc.) *judge*, (fem.) *judgment*, *stauida*, *I judged* (inf. *stōjan*), cp. Lithuanian *stovéti*, *to stand*, O.Bulgarian *staviti*, *to place*; *taui* (gen. *tōjis*), *deed*; *afdauidái*, pp. masc. nom. pl. *exhausted*, inf. \**afđōjan*.

Here probably belong also *bauan*, *to inhabit*, OE. OHG. *būan*, *to till, dwell*; *bnauan*, *to rub*; *trauan*, OHG. *trūēn*, OS. *trūōn*, *to throw, trust*.

§ 81. The Germanic combination ōwj became ōj, as *stōja*, *I judge*, from \**stōwjō*, older \**stōwija*; *tōjis* (from \**tōwjis*), gen. sing. of *taui*, *deed*.

ū

§ 82. Germanic ū remained in Gothic, as Goth. *hūs* (in *gud-hūs*, *temple*), OE. OS. OHG. O.Icel. *hūs*, *house*; Goth. *rūms*, OE. OS. OHG. O.Icel. *rūm*, *room*, related to Lat. *rū-s* (gen. *rū-ris*), *open country*; Goth. *þūsundi*, OE. *þūsend*, OS. *thūsundig*, OHG. *dūsunt*, O.Icel. *þūsund*, *thousand*; Goth. *fūls*, OE. OHG. *fūl*, O.Icel. *fūll*, *foul*; Goth. *ga-lūkan*, *to shut, close*, OE. *lūcan*, OHG. *lūhhan*, O.Icel. *lūka*, *to lock*.

On the ū in forms like *þūhta*, *it seemed, appeared*;

hūhrus, *hunger*; jūhiza, *younger*; ühtwō, *early morn*, see § 62.

### C. THE DIPHTHONGS OF ACCENTED SYLLABLES.

#### ai

§ 83. Germanic ai (OE. ā, OS. ē, OHG. ei (ē), O. Icel. ei) remained in Gothic, as Goth. áins, OE. ān, OS. ēn, OHG. ein, O. Icel. einn, *one*; Goth. háils, OE. hāl, OS. hēl, OHG. heil, *hale, whole, sound*; Goth. stáins, OE. stān, OS. stēn, OHG. stein, O. Icel. steinn, *stone*; Goth. stáig, OE. stāg, OS. stēg, OHG. steig, *he ascended*, Goth. inf. steigan (§ 300); Goth. háitan (§ 313), OE. hātan, OS. hētan, OHG. heižan, O. Icel. heita, *to name, call*. Cp. §§ 47, 49.

#### au

§ 84. Germanic au (OE. ēa, OS. ō, OHG. ou (ō), O. Icel. au) remained in Gothic, as Goth. áugō, OE. ēage, OS. ōga, OHG. ouga, O. Icel. auga, *eye*; Goth. háubibj (gen. háubidis), OE. hēafod, OS. hōbīd, OHG. houbit, O. Icel. haufubj, *head*; Goth. dáuþus, OE. dēað, OS. dōth, OHG. tōd, *death*; Goth. ráuþs, O. Icel. rauðr, OE. rēad, OS. rōd, OHG. fōt, *red*; Goth. gáumjan, *to perceive, observe*, OS. gōmian, OHG. goumen, *to pay attention to*; Goth. -hláupan, OE. hlēapan, OS. -hlōpan, OHG. louffan, O. Icel. hlaupa, *to leap, run*; pret. 1, 3 sing. Goth. káus, OE. cēas, OS. OHG. kōs, O. Icel. kaus, inf. Goth. kiusan (§ 302), *to choose*. Cp. §§ 50, 52.

#### iu

§ 85. The iu, which arose from older eu (§ 63), remained in Gothic, as Goth. niujis, OS. OHG. niuwi, stem \*niuja-, older \*neujo-, *new*; Goth. stiurei (in us-stiurei, *excess, riot*), cp. OHG. stiuri, *greatness, magnificence*; Goth. kiusip, OS. kiusid, OHG. kiusit, *he chooses, tests*; Goth.

liuhtjan, OS. liuhtian, OHG. liuhten, *to light*; Goth. stiurjan, *to establish*, OHG. stiuren, *to support, steer*.

eu

§ 86. eu (OE. ēo, OS. OHG. io(eo), O.Icel. jō(jū)) became iu in Gothic, as Goth. diups, OE. dēop, OS. diop, OHG. tiof, O.Icel. djūpr, *deep*; Goth. liuhaþ, OE. lēoht, OS. OHG. lioh, *a light*, cp. Gr. λευκός, *bright*; Goth. liufs, OE. lēof, OS. liof, OHG. liob, O.Icel. ljufr, *dear*; Goth. tiuhan (§ 301), OS. tiohan, OHG. ziohan, *to draw, pull*; Goth. fra-liusan, OE. for-lēosan, OS. far-liosan, OHG. fir-liosan, *to lose*.

## CHAPTER V

### THE GOTHIC DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS OF UNACCENTED SYLLABLES.

§ 87. In order to establish and illustrate the Gothic treatment of the vowels of final syllables by comparison with other non-Germanic languages, Lat., Greek, &c., it will be useful to state here a law, relating to the general Germanic treatment of Indo-Germanic final consonants, which properly belongs to a later chapter:—

(i) Final -m became -n. This -n remained when protected by a particle, e. g. Goth. þan-a (§ 265), *the* = Skr. tám, Lat. is-tum, Gr. τόν. But when it was not protected by a particle, it, as also Indo-Germanic final -n, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i. e. it was dropped with the exception of u, e. g. acc. sing. Goth. wulf, *wolf* = Skr. vŕkam, Gr. λύκον, Lat. lupum; nom. acc. sing. Goth. juk, *yoke* = Skr. yugám, Gr. γύγων, Lat. jugum; inf. niman from \*nemanan, *to take*; acc. sing. Goth. ga-qumþ, *a coming*

*together, assembly* = Skr. *gátim*, Gr. *βάσιν*, prim. form *\*gmtím*, *a going*; cp. also the Lat. endings in *partim*, *situm*, &c.

Acc. sing. Goth. *sunu*, *son* = Skr. *sūnūm*, cp. the endings in Gr. *ἡδύν*, *sweet*; Lat. *fructum*, *fruit*; acc. sing. Goth. *fotu*, *foot*, cp. Lat. *pedem*, Gr. *πόδα* (§ 53). But the *-un* from Indg. vocalic *-m* disappeared in words of more than two syllables, as acc. sing. *guman* from *\*gomanun* = Lat. *hominem*, *man*; *brōþar* from *\*brōþerun*, *brother*, cp. Lat. *frātrem*. In Gothic *sibun*, *seven*, and *taíhun*, *ten*, for older *\*sibū*, *\*taíhu*, the final *-n* was re-introduced through the influence of the inflected forms (§ 247).

NOTE.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. *staina* beside Goth. *stáin*, *stone*; acc. sing. neut. *horna* beside Goth. *haúrn*, *horn*; nom. sing. *gastiR* beside Goth. *gasts*, *guest, stranger*.

On the other hand, final *-n* merely became reduced after long vowels in prim. Germanic, and only disappeared in the course of the individual Germanic languages; the process being that the long oral vowels became nasalized and then at a later stage became oral again (cp. § 59 note). After the disappearance of the nasal element, the long vowel remained in Gothic when it originally had the 'slurred' (circumflex) accent, but became shortened when it originally had the 'broken' (acute) accent, as gen. pl. *dagē*, *of days*; *gastē*, *of guests*; *hananē*, *of cocks*; *haírt-anē*, *of hearts*; *þaúrgē*, *of cities*; the *-ē* of which corresponds to a prim. Germanic *-æn*, Indg. *-ēm*, but this ending only occurs in Gothic and has never been satisfactorily explained; the ending in the other Germanic and Indo-Germanic languages presupposes *-ōm* which regularly appears as *-ō* in the Gothic gen. pl. *gibō*, *of gifts*; *bandjō*, *of bands*; *tuggōnō*, *of tongues*; *manageinō*, *of multitudes*, cp. Gr. *θεῶν*, *of gods*; but acc. sing. *giba* from *\*gebōn*, Indg. *ām*, cp. Gr. *χώρāν*, *land*, and acc. fem. *þō*, *the* = Skr.

tám, acc. fem. ni áinō-hun (§ 89 note), *no one*; nom. sing. hana from \*χanēn or -ōn, cp. Gr. ποιμήν, *shepherd*, ἥγεμών, *leader*; nasida from \*nazidōn, *I saved*.

NOTE.—For full details concerning the Germ. treatment in final syllables of Indg. vowels with the ‘slurred’ and ‘broken’ accent, see Streitberg’s ‘Urgermanische Grammatik’, ch. ix.

(2) The Indg. final explosives disappeared in prim. Germanic, except after a short accented vowel, as pres. subj. baírái, O.E. OS. OHG. bere, from an original form \*bhéroft, *he may bear*; pret. pl. bērun, O.E. bāron, OS. OHG. bārun, *they bore*, original ending -nt with vocalic n (§ 54); Goth. mēna from an original form \*mēnōt, *moon*; Goth. þat-a, O.E. þæt, OS. that, Indg. \*tod, *that, the*; O.E. hwæt, OS. hwat = Lat. quod, *what*, beside Gothic hwa (§ 273); O.E. æt, OS. at = Lat. ad, *at*.

(3) Indg. final -r remained, as Goth. fadar, O.Icel. faðir, O.E. fæder, OS. fadér, OHG. fater = Lat. pater, Gr. πατέρ, *father*.

NOTE.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of -s and -r all other Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 128–32).

Of Indo-Germanic final consonant groups, the only one preserved in Gothic is -ns, before which short vowels are retained, e.g. acc. pl. masc. Goth. þans=Gr. Cretan τόνς (Attic τούς), *the*; acc. pl. Goth. wulfans, *wolves*, cp. Gr. Cretan κόρμους=Att. κόρμους, *ornaments*; acc. pl. Goth. þrins=Gr. Cretan τρίνς, *three*; acc. pl. Goth. sununs, *sons*, cp. Gr. Cretan υἱύνς, *sons*. Cp. the law stated in § 88.

#### a. Short Vowels.

§ 88. With the exception of u all other prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 87), were dropped in Gothic, as

also were short vowels in the final syllables of dissyllabic and polysyllabic words when followed by a single consonant:—

Goth. wáit = Gr. οἴδα, Skr. vēda, *I know*; wáist = Gr. οἴσθα, Skr. vēttha, *thou knowest*; hlaf, *I stole* = Gr. κέκλοφα.

Goth. akrs, *field* = Gr. ἀγρός; wulfs = Gr. λύκος, Skr. vŕkas, Lat. lupus, *wolf*, cp. nom. sing. O.Norse runic inscription HoltingaR; numans from \*nomanaz, *taken*; gen. sing. dagis, from \*dāgesa, *of a day*, cp. O.Bulgarian česo = Goth. h̄vis, *whose*; af, *of*, *from* = Gr. ἄπο; nom. sing. haírdeis, *shepherd*, from \*χιρδιj-az.

Voc. sing. Goth. wulf = Gr. λύκε, Lat. lupe, Skr. vŕka; nim, *take thou* = Gr. νέμε; nasei, from \*nasiji, *save thou*; baíriþ, *ye bear* = Gr. φέρετε; wáit, *he knows* = Gr. οἴδε; láihv, *he lent* = Gr. λέλοιπε, *he has left*; fimf, *five*, cp. Gr. πέντε; mik (acc.), *me*, cp. Gr. ἐμέγε; nom. pl. Goth. gumans from \*gomaniz, *men* = Lat. homines, cp. Gr. ἄκμονες, *anvils*; nom. pl. gasteis from \*gastij-(i)z, *guests* = Lat. hostēs, from \*hostejes, *strangers, enemies*, cp. Gr. πόλεις from \*πόλεj̄es, *cities*; nom. pl. sunjus, from \*suniuz, *older* \*suneu-*es, sons* = Skr. sūnávas, cp. Gr. ἡδεῖς from \*ἡδέfes, *sweet*.

hráin, from \*hráini (neut.), *clean, pure*, cp. Gr. ἡδρι, *skilful*; dat. sing. gumin from \*gomini = Lat. homini, *to a man*, cp. Gr. ποιμένι, *to a shepherd*; dat. sing. brōþr from \*þrōþri = Lat. frātri, *to a brother*, cp. Gr. πατρί; baíris = Skr. bhárasí, *thou bearest*; baíriþ = Skr. bhárti, *he bears*; baírand = Gr. Dor. φέροντι, Skr. bháranti, *they bear*; nom. sing. gasts = O.Norse runic inscription gastiR, *guest*, Lat. hostis; wáirs, from \*wirsiz (av.), *worse*, cp. Lat. magis, *more*.

Nom. acc. neut. Goth. faíhu = Lat. pecu, *cattle*, cp. Gr. ἄστυ, *city*; filu, *much* = Gr. πολύ, *many*; nom. sing. sunus = Skr. sūnús, *son*, cp. the endings in Gr. νέκυς, *corpse*, Lat. fructus, *fruit*.

NOTE.—The law of final vowels does not affect originally monosyllabic words, cp. e.g. nom. sing. Goth. *is*, *he* = Lat. *is*, beside *gasts* = Lat. *hostis*; Goth. *hva*, *what* = Lat. *quod*, beside *juk*, *yoke* = Lat. *jugum*.

### b. Long Vowels.

§ 89. Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ 87 and note), became shortened in polysyllabic words, when the vowels in question originally had the 'broken' accent, but remained unshortened when they originally had the 'slurred' accent.

Examples of the former are:—fem. nom. sing. *giba*, from *\*gebō*, *gift* (cp. sō, § 265), cp. Gr. *χώρα*, *land*, Indg. *·ā*; neut. nom. acc. pl. *juka*, from *\*jukō* (cp. neut. nom. acc. pl. *þō*, § 265), Skr. (Vedic) *yugā*, O.Lat. *jugā*, Indg. *·ā*.

*baíra*, Lat. *ferō*, Gr. *φέρω*, *I bear*, Indg. *·ó*; *mēna*, *moon*, cp. *mēnōþs*, *month*; particle *·ō* preserved in forms like acc. sing. *hvan-ō-h*, *each, everyone*, but shortened in acc. forms like *hvan-a*, *whom?*; *þan-a*, *this*; *\*þat-a*, *that*; *blindan-a*, *blind*.

Pret. 3 sing *nasida*, *he saved*, Indg. *·dhét*, cp. *nasidēs*; *áinamma*, dat. (properly instrumental) sing. masc. neut. of *áins*, *one*, beside *áinummē-hun*, *to anyone*; *hramma?* *to whom?* beside *hrammē-h*, *to everyone*; *\*dat. sing. masc. neut. þamma*, *to this*, from an Indg. instrumental form *\*tosmē* (cp. Goth. *þē*, § 265 note); dat. sing. *daga*, *to a day*, from Indg. *\*dhoghē* or *·ō*; *baíraima*, *we may bear*, Indg. *·mē*.

*þiwi* (gen. *þiujōs*), *maid-servant*, formed from *\*pius* (pl. *piwōs*), *man-servant*, like Skr. *dēvī*, *goddess*, from *dēvás*, *god*; *frijōndi*, from *\*frijōndī* (fem.), *friend*, cp. Skr. pres. part. fem. *bhárantī*; *wili*, from *\*wili*, *he will*, cp. Wilei-

ma, we will; nēmi, from \*nāmī, he might take, cp. nēmeis. Cp. § 154.

Examples of the latter are:—undarō, under, cp. Skr. adharād, below, Indg. ablative ending -ōd; of the same origin is the -ō in adverbs like þiubjō, secretly, glaggwō, accurately; and in adverbs with the suffix -þrō (§ 348), as hraþrō, whence, þaþrō, thence. Nom. tuggō, tongue, hárítō, heart, Indg. -ō.

The preservation of the final -ē in adverbs with the suffix -drē (§ 348) is also due to the vowel having had originally the 'slurred' accent.

NOTE.—Long vowels remained in monosyllables, as nom. fem. sō, the, this=Gr. Dor. ἄ; acc. fem. þō=Gr. Dor. τάν; nom. acc. fem. pl. þōs=Skr. tās.

They also remained in the final syllables of dissyllabic and polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. wulfōs=Skr. vŕkās, wolves; nom. pl. gibōs from \*ȝebðōz, gifts, cp. Skr. ácvās, mares; gen. sing. gibōs from \*ȝebðōz; dat. pl. gibōm from \*ȝebðōmiz; salbōs from \*salbōzi, thou anointest; fidwōr from \*fedwōriz, Indg. \*qetwōres, four; nasidēs from \*naziðāz, thou didst say, beside nasida, I saved; nēmeis from \*nāmīz, thou mightest take, beside nēmi, he might take; nēmeip, ye might take; managdūps, abundance.

On final long vowels when originally followed by a nasal, see § 87.

### c. Diphthongs.

§ 90. Originally final -ai became -a in polysyllables, as baírada, he is borne=Gr. mid. φέρεται; baíranda, they are borne=Gr. mid. φέρονται; faúra, before, cp. Gr. παρά, beside.

Originally long diphthongs became shortened in final syllables, as ahtáu, from an original form \*oktōu, eight; dat. sing. gibái, from \*ȝebðōi, older \*ghebhāi, to a gift, cp. Gr. χώρα for \*χώρāi; θεᾶ, to a goddess; dat. sing. sunáu, to a son, from loc. form \*sunēu; dat. sing. anstái, to a favour,

from locative form *\*anstēi*, cp. Gr. πόλη; *habáis*, from *\*χαθæ(j)iz(i)*, *thou hast*, *habáip*, from *\*χαθæ(j)id(i)*, *he has*.

NOTE.—Gen. sing. *anstáis*, *of a favour*, from Indg. -eis, -ois; *bairáis*, Gr. φέρους, Skr. bhárēś, *thou mayest bear*, Indg. -ois; *bairái*, Gr. φέροι, Skr. bhárēt, *he may bear*, Indg. -oit; gen. sing. *sunáus*, *of a son*, Indg. -eūs, -oūs.

## CHAPTER VI

### THE GERMANIC EQUIVALENTS OF THE GOTHIC VOWEL-SOUNDS

#### A. THE VOWELS OF ACCENTED SYLLABLES.

##### i. Short Vowels.

§ 91. Gothic **a** = Germ. a, as *fadar*, *father*; *akrs*, *field*; *tagr*, *tear*; *gasts*, *guest*; *ahtáu*, *eight*; *band*, *he bound*; *nam*, *he took*; *gaf*, *he gave*. Cp. § 65.

§ 92. Goth. **aí** = (1) Germ. e, as *taíhun*, *ten*; *faíhu*, *cattle*; *saílvan*, *to see*; *baíran*, *to bear*.  
Cp. § 67.

= (2) Germ. i, as *baíriþ*, *he bears*; *þaíhum*, *we threw*, pp. *þaíhans*; *laílrum*, *we lent*, pp. *laíhvans*. Cp. § 69.

§ 93. Goth. **i** = (1) Germ. i, as *fisks*, *fish*; *biþum*, *we bit*, pp. *bitans*; *nimis*, *thou takest*; *bindan*, *to bind*. Cp. § 68.

= (2) Germ. e, as *swistar*, *sister*; *hilpan*, *to help*; *niman*, *to take*; *giban*, *to give*, pp. *gibans*. Cp. § 66.

§ 94. Goth. **aú** = (1) Germ. o, as *waírd*, *word*; *daúhtar*, *daughter*; pp. *taíhans*, *drawn*. Cp. § 70.

= (2) Germ. *u*, as *waúrms*, *worm*; *waúrkjan*, *to work*; *taúhum*, *we drew*. Cp. § 73.

§ 95. Goth. *u* = (1) Germ. *u*, as *juggs*, *young*; *fralusts*, *loss*; *budum*, *we offered*; *bundum*, *we bound*, pp. *bundans*; *hulpum*, *we helped*. Cp. § 72.  
 = (2) Germ. *o*, as *juk*, *yoke*; pp. *hulpans*, *helped*; pp. *budans*, *offered*; pp. *numans*, *taken*. Cp. §§ 62, 70.

## 2. Long Vowels.

§ 96. Goth. *ā* = Germ. *ā*, as *hāhan*, *to hang*; *þāhta*, *he thought*; *brāhta*, *he brought*. Cp. §§ 59, 74.

§ 97. Goth. *ē* = (1) Germ. *ē*, as *hēr*, *here*; *fēra*, *country*, *region*. Cp. § 77.  
 = (2) Germ. *æ*, as *qēns*, *wife*; *gadēþs*, *deed*; *bērum*, *we bore*; *sētum*, *we sat*; *slēpan*, *to sleep*. Cp. § 75.

§ 98. Goth. *ai* = Germ. *ā(j)*, as *saian*, *to sow*; *waian*, *to blow*. Cp. § 76.

§ 99. Goth. *ei* = Germ. *ī*, as *seins*, *his*; *swein*, *pig*; *steigan*, *to ascend*. Cp. § 78.

§ 100. Goth. *ō* = Germ. *ō*, as *fōtus*, *foot*; *brōþar*, *brother*; • *fōr*, *I fared, went*, pl. *fōrum*; *saísō*, *I sowed*; *stōjan*, *to judge*. Cp. §§ 79, 81.

§ 101. Goth. *au* = Germ. *ō(w)*, as *staua*, *judge*, *stauida*, *I judged*; *bauan*, *to inhabit*. Cp. § 80.

§ 102. Goth. *ū* = Germ. *ū*, as *rūms*, *room*; *þūsundi*, *thousand*; *galūkan*, *to lock, shut*; *jūhiza*, *younger*. Cp. § 82.

## 3. Diphthongs.

§ 103. Goth. ái = Germ. ai, as stáins, *stone*; wáit, *I know*; stáig, *I, he ascended*; háitan, *to name, call*. Cp. § 83.

§ 104. Goth. áu = (1) Germ. au, as áugō, *eye*; áukan, *to add, increase*; káus, *he chose, tested*. Cp. § 84.

= (2) Germ. aw, as snáu, *he hastened*, inf. sniwan; máujōs, *of a girl*, nom. mawi; táujan, *to do*, pret. tawida. Cp. § 150.

§ 105. Goth. iu = (1) Germ. iu, as niujis, *new*; liuhtjan, *to light*; kiusiþ, *he chooses*. Cp. §§ 68, 85.

= (2) Germ. eu, as diups, *deep*; liuhajþ, *light*; fraliusan, *to lose*. Cp. §§ 68, 85-6.

= (3) Germ. ew, iw, as kniu (gen. kniwis), *knee*; qius (gen. qiwis), *quick, alive*; siuns, *sight, face*. Cp. § 150.

## B. THE VOWELS OF MEDIAL SYLLABLES.

## 1. Short Vowels.

§ 106. Goth. a = (1) Germ. a (§ 39 and note), as acc. pl. dagans, *days*, dat. pl. dagam; niman, *to take*; nimam, *we take*; nimand, *they take*; acc. sing. hanan, *cock*, acc. pl. hanans; masc. acc. sing. blindana, *blind*, dat. sing. blindamma; manags, *many*.

= (2) Germ. e, as ufar, *over*; hraþar, *which of two*; acc. sing. brōþar, *brother*. Cp. § 60, 3.

§ 107. Goth. *i* = (1) Germ. *i*, Indg. *i* (§ 38), as acc. pl. *gastins*, *guests*, dat. pl. *gastim*; bat-  
ists, *best*; *hardiza*, *harder*.

= (2) Germ. *i*, Indg. *e* (§ 60, 3), as gen. sing. *dagis*, *of a day*; *harjis*, *of an army*;  
*hanins*, *of a cock*, dat. sing. *hanin*; gen. pl. *suniwē*, *of sons*; *nimis*, *thou  
takest*, *nimip*, *he takes*.

§ 108. Goth. *u* = (1) Germ. *u* (§ 72), as *sunus*, *son*, dat. pl. *sunum*; acc. pl. *brōþruns*, *brothers*,  
dat. pl. *brōþrum*; *nēmun*, *they took*.

= (2) Germ. *w* (§ 150), as nom. pl. *sunjus*,  
*sons*.

## 2. Long Vowels.

§ 109. Goth. *ē* = Germ. *ā* (§§ 75, 89 note), as *nasidēs*,  
*thou didst save*, beside *nasida*, *he  
saved*; dat. sing. *hrammēh*, *to each*.

§ 110. Goth. *ei* = (1) Germ. *ī* (§§ 78, 89 note), as *sineigs*,  
*old*; acc. sing. *managein*, *multitude*;  
*nēmeis*, *thou mightest take*, beside  
*nēmi*, *he might take*.

= (2) Germ. *ij* (§ 153), as nom. sing. *haírdeis*, *shepherd*; nom. pl. *gasteis*,  
*guests*.

= (3) Germ. *i(j)i* (§ 153), as *sōkeis*, *thou  
seekest*; gen. sing. *haírdeis*, *of a shep-  
herd*.

§ 111. Goth. *ō* = Germ. *ō* (§§ 79, 89 note), as *witōþ*, *law*;  
nom. pl. *dagōs*, *days*; nom. acc. pl. *gibōs*, *gifts*, gen. sing. *gibōs*, dat. pl. *gibōm*;  
fem. nom. acc. pl. *blindōs*, *blind*; gen. sing. *tuggōns*, *of a tongue*;  
*salbōn*, *to anoint*, *salbōþ*, *he anoints*,  
*salbōda*, *I anointed*.

## 3. Diphthongs.

§ 112. Goth. ái = (1) Germ. ai older eī, oī (§ 90), as nimáis, *thou mayest take*; gen. sing. anstáis, *of a favour*.  
 = (2) Germ. æ(j)i (§ 90), as habáis, *thou hast*; habáip, *he has*.

§ 113. Goth. áu = Germ. au older oū (§ 90 note); as gen. sing. sunáus, *of a son*.

## C. FINAL VOWELS.

## I. Short Vowels.

§ 114. Goth. a = (1) Germ. ö (§ 89), as nima, *I take*; nom. sing. giba, *gift*; nom. acc. pl. waúrda, *words*; hártóna, *hearts*; acc. lvana, *whom*, cp. lvanōh; and similarly in the acc. blindana, *blind*; ina, *him*; þana, *the*, þata, *the, that*.  
 = (2) Germ. æ, Indg. ē (§ 89), as lvamma, *to whom*, beside lvammēh; and similarly in daga, *to a day*; imma, *to him*; nasida, *he saved*; útana, *from without*; nimáima, *we may take*; nēmeima, *we might take*.  
 = (3) Germ. ön (§ 87, (1)), as acc. sing. giba, *gift*; nasida, *I saved*.  
 = (4) Germ. ēn or ön (§ 87 (1)), as nom. hana, *cock*, manna, *man*.  
 = (5) Germ. ai (§ 90), baírada, *he is borne*  
 = Gr. mid. φέρεται; baíraza, *thou art borne* = Gr. mid. φέρεται from \*φέρεσαι.

§ 115. Goth. i = (1) Germ. i (§ 90), as bandi, *band*; nēmi, *he might take*, beside nēmeis, *thou mightest take*.

- = (2) Germ. j (§ 155), as acc. sing. *hari*, *army*, *haírdi*, *shepherd*; *kuni*, *generation*.
- = (3) Germ. -ij. (§ 154), as voc. *haírdi*, *shepherd*.

§ 116. Goth. u = (1) Germ. u (§ 88), as *filu*, *much*; acc. sing. *sunu*, *son*; *faíhu*, *cattle*.

- = (2) Germ. w (§ 150 (2)), as *skadus* from \**skadwaz*, *shadow*.

## 2. Long Vowels.

§ 117. Goth. ē = (1) Germ. æ, Indg. ē (§ 89), as *hidrē*, *hūher*; *luadrē*, *whither*.

- = (2) Germ. -æn, Indg. ēm (§ 87 (1)), as gen. pl. *dagē*, *of days*; *gastē*, *of guests*; *hananē*, *of cocks*.

§ 118. Goth. ei = Germ. ij (§ 154), as imperative 2 pers. sing. *nasei*, *save thou*; *sōkei*, *seek thou*.

§ 119. Goth. ð = (1) Germ. ð (§ 89), as *tuggðō*, *tongue*; *haírtðō*, *heart*; *luaprðō*, *whence*; *ufarðō*, *from above*; *þiubjðō*, *secretly*.

- = (2) Germ. -ðn (§ 87 (1)), as gen. pl. *gibðō*, *of gifts*; *tuggðonðō*, *of tongues*.

## 3. Diphthongs.

§ 120. Goth. ái = (1) Germ. ai, as masc. nom. pl. *blindái*, *blind*, cp. þái (§ 265).

- = (2) Germ. ai older ēi (§ 90), as dat. sing. *anstái*, *to a favour*.

= (3) Germ. ai, Indg. oī (§ 90 note), as *nimái*, *he may take*.

- = (4) Germ. ai older ði, Indg. ái (§ 90), as dat. *gibái*, *to a gift*; *izái*, *to her*.

§ 121. Goth. *áu* = (1) Germ. *au*; Indg. *ēu* (§ 80), as dat. sing. *sunáu*, *to a son*.  
 = (2) Germ. *au*, Indg. *ōu* (§ 90), as *ahtáu*, *eight*.

## CHAPTER VII

### ABLAUT (VOWEL GRADATION)

§ 122. By ablaut is meant the gradation of vowels both in stem and suffix, which was caused by the primitive Indo-Germanic system of accentuation. See § 32.

The vowels vary within certain series of related vowels, called ablaut-series. In Gothic, to which this chapter will chiefly be limited, there are seven such series, which appear most clearly in the stem-forms of the various classes of strong verbs. Four stem-forms are to be distinguished in a Gothic strong verb which has vowel gradation as the characteristic mark of its different stems:—(1) the present stem, to which belong all the forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

By arranging the vowels according to these four stems, we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ei	ái	i(aí)	i(aí)
II.	iu	áu	u(aú)	u(aú)
III.	i(aí)	a	u(aú)	u(aú)
IV.	i(aí)	a	ē	u(aú)
V.	i(aí)	a	ē	i(aí)
VI.	a	ō	ō	a
VII.	ē	ō	ō	ē

NOTE.—On the difference between *i* and *ái*, see §§ 67, 69; *u* and *áu*, see §§ 71, 73.

But although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every syllable of every word of whatever part of speech contains some form of ablaut. E.g. the sonantal elements in the following stem-syllables stand in ablaut relation to each other:—un-weis, *unknowing, ignorant*: witan, *to know*; \*leisan [láis (§ 333), *I know*], *to know*: láisareis, *teacher*: lists, *coming, wile*.

liufs, *dear*: ga-láubjan, *to believe*: lubō, *love*; siuks, *sick*, ill: saúhts, *sickness*; ana-biudan, *to command*: ana-búsns, *command*; fra-liusan, *to lose*: fra-lusts, *loss*.

bindan, *to bind*: bandi, *band, bond*: ga-bundi, *bond*; rinnan, *to run*: rannjan (wv.), *to let run*: runs, *a running, issue*; þársan, *to be withered*: þáúrsnan, *to become withered*: þáúrsus, *withered*.

báiran, *to bear*: barn, *child*: bérusjós, *parents*: baúr, *son*; qiman, *to come*: ga-qumjs, *a coming together, assembly*; man, *I think*: muns, *thought*; ga-táiran, *to tear in pieces*: ga-táúra, *a tear, rent*; qinō, *woman*: qéns, *wife, woman*.

mitan, *to measure*: us-mēt, *manner of life, commonwealth*; gibani, *to give*: gabei, *wealth*.

batiza, *better*: bôta, *advantage*; sajs, *full*: ga-sôþjan, *to fill, satisfy*; dags, *day*: ahtáu-dôgs (aj.), *eight days old*; fráþjan, *to understand*: frôdei, *understanding*; graban, *to dig*: grôba, *ditch, hole*.

mana-séjs, *mankind, world*, lit. *man-seed*: saian, *to sow*; ga-déjs, *deed*: dôms, *judgment*, cp. Gr. τί-θημι, *I place, put*: ðômós, *heap*; waian, *to blow*: wôðs, *raging, mad*.

Examples of ablaut relation in other than stem-syllables are:—

Nom. pl. anstei-s, *favours*: gen. sing. anstái-s: acc. pl. ansti-ns; nom. pl. sunju-s (original form \*suneu-es, § 88), sons: gen. sing. sunáu-s: acc. pl. sunu-ns; fulgi-ns (aj.),

hidden: fulha·ns, pp. of filhan, *to hide*; gen. sing. dagi·s, of a day: acc. pl. daga·ns; baíra·m, *we bear*: baíri·þ, ye bear = Gr. φέρο·μεν: φέρε·τε; brōþa·r, *brother*: dat. sing. brōþ·r, cp. Gr. πατή·ρ: dat. πατ·ρ·ί; gen. sing. \*aúhsí·ns, of an ox: acc. pl. \*aúhsa·ns: gen. pl. aúhs·nē.

§ 123. In the following paragraphs will be given the Germanic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ 299-310.

### Ablaut-series I.

#### § 124.

Gothic	ei	ái	i(aí)	i(aí)
Prim. Germ. i		ai	i	i
	steigan, <i>to ascend</i>	stáig	stigum	stigans
	þeihan, <i>to thrive</i>	þáih	þáihum	þáihans

NOTE.—Cp. the parallel Greek series πειθω: πέποιθα: ἔπιθον.

### II.

Goth.	iu	áu	u(aú)	u(aú)
Prim. Germ. eu		au	u	o
	biugan, <i>to bend</i>	báug	bugum	bugans
	tiuhan, <i>to lead</i>	táuh	taúhum	taúhans

NOTE.—1. On iu and eu, see §§ 63, 85-6; on au and o, see §§ 62, 70. 2. Cp. Gr. ἐλεύ(θ)σομαι (fut.): εἰλήγλουθα: ἔλυθον.

### III.

Goth.	i(aí)	a	u(aú)	u(aú)
Prim. Germ. e, i		a	u	o, u
	hilpan, <i>to help</i>	halp	hulpum	hulpans
	bindan, <i>to bind</i>	band	bundum	bundans
	waírþan, <i>to become</i>	warþ	waúrþum	waúrþans

NOTE.—1. On e and i, see § 60 (1); on o and u, see §§ 62, 70. 2. To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant. 3. Cp. Gk. δέρκομαι: δέδορκα: ἔδρακον; πέμπω: πέπομφα.

## IV.

Goth.	i(ai)	a	ē	u(aú)
Prim. Germ. e		a	æ	o
	niman, to take	nam	nēnum	numans
	bafran, to bear	bar	bērum	baúrans

NOTE.—1. On i and e, see § 66; ē and æ, see § 75; u and o, see § 70.

2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

3. Cp. Gr. μένω: μονή: μί-μνω; δέρω: δορά: δε-δαρ-μένος.

## V.

Goth.	i(ai)	a	ē	i(ai)
Prim. Germ. e		a	æ	e
	giban, to give	gaf	gēbum	gibans
	saihvan, to see	salv	sēlhum	saílvans

NOTE.—1. On i and e, see § 66; ē and æ, see § 75.

2. To this class belong strong verbs whose stems end in a single consonant other than a liquid or a nasal.

3. Cp. Gk. πέτομαι: πότμος: ἐ-πτ-όμην; τρέπω: τέ-τροφα: τρα-πέσθαι.

## VI.

Goth.	ä	ō	ō	a
Prim. Germ. a		ō	ō	a
	faran, to go	fōr	fōrum	farans
	slahan, to strike	slōh	slōhum	slahans

NOTE.—The stems of verbs belonging to this class end in a single consonant.

## VII.

Goth.	ē(ai)	ō	ō	ē(ai)
Prim. Germ. æ		ō	ō	æ
	lētan, to let	laí-lōt	laí-lōtum	lētans
	saiyan, to sow	saí-sō	saí-sōum	saians

NOTE.—1. On ē and ai, see §§ 75-6.

2. Cp. Gk. ἥ-μι: Dor. ἀφ-έ-ω-κα; τί-θημ: θωμός.

§ 125. The ablaut-series as given in § 124 have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I-V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. What is called the sixth ablaut-series in the Germanic languages is really a mixture of several original series, owing to several Indg. vowel-sounds having fallen together in prim. Germanic; thus the *a*, which occurs in the present and the past participle, corresponds to three Indg. vowels, viz. *a* (§ 36), *o* (§ 39), and *e* (§ 41); and the *ō* in the preterite corresponds to Indg. *ā* (§ 42) and Indg. *ō* (§ 45). In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e. g. acc. pl. *\*aúhsa·ns*, *oxen*: gen. pl. *aúhs·nē*, where the vowel disappears altogether, as in Gr. πέρωμα: ἐ-πτ-όμην; *slaúhts*, *slaughter*: *slahan* (VI), *to slay*; *lats*, *lothful*: *lētan* (VII), *to let*; *raþjō*, *number, account*: *rēdan* (VII), *to counsel*; *lūkan*, *to lock*: pret. sing. *láuk* (II), which is an aorist-present like Gr. τύφω, τρίβω, another similar aorist-present form is *trudan* (IV), *to tread*. For the phases of ablaut which do not occur in the various parts of strong verbs, and for traces of ablaut-series other than those given above, the student should consult Brugmann's *Kurze vergleichende Grammatik der indogermanischen Sprachen*, pp. 138-50.

## CHAPTER VIII

## THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE

§ 12c. The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic explosives underwent in the period of the Germanic primitive community, i. e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (= O. Low German), O. Low Franconian (O. Dutch), and O. High German.

The Indo-Germanic parent language had the following system of consonants:—

	LABIAL.	DENTAL.	PALATAL.	VELAR.
Explosives	tenues	p	t	k
	mediae	b	d	g
	tenues aspiratae	ph	th	kh
	mediae aspiratae	bh	dh	gh
Spirants	voiceless		s	
	voiced		z	j
Nasals		m	n	ñ
Liquids			l, r	ŋ
Semivowels	w (u)			j (i)

NOTE.—I. Explosives are consonants which are formed with complete closure of the mouth passage, and may be pronounced with or without voice, i. e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e. g. the mediae), and in the latter voiceless (e. g. the tenues). The aspirates are pronounced like the simple tenues and mediae followed by an *h*, like the Anglo-Irish pronunciation of *t* in *tell*.

The palatal explosives are formed by the front or middle of

the tongue and the roof of the mouth (hard palate), like **g**, **k** (c) in English *get*, *good*, *kid*, *could*; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are often heard in the Swiss pronunciation of German. In the parent Indo-Germanic language there were two kinds of velars, viz. pure velars and velars with lip rounding. The pure velars fell together with the Indg. palatals in Germanic, Latin, Greek, and Keltic, but were kept apart in the Aryan and Baltic-Slavonic languages. The velars with lip rounding appear in the Germanic languages partly with and partly without labialization, see § 134. The palatal and velar nasals only occurred before their corresponding explosives, **ńk**, **ńg**; **ńq**, &c.

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

**z** only occurred before voiced explosives, e. g. **\*nizdos** = Lat. **nīdus**, English *nest*; **\*ozdos** = Gr. **όξος**, Goth. **asts**, *bough*.

**j** was like the widely spread North German pronunciation of **j** in *ja*, not exactly like the **y** in English *yes*, which is generally pronounced without distinct friction. **j** occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in this sound became reduced, which caused it to pass into the so-called semivowel.

3. The nasals and liquids had the functions both of vowels and consonants (§ 35).

4. The essential difference between the so-called semivowels and full vowels is that the latter always bear the stress (accent) of the syllable in which they occur, e. g. in English *ców*, *stáin* the first element of the diphthong is a vowel, the second a consonant; but in words like French *rwá* (written *roi*), *bjér* (written *bière*), the first element of the diphthong is a consonant, the second a vowel. In consequence of this twofold function, a diphthong may be defined as the combination of a sonantal with a consonantal vowel. And it is called a falling or rising diphthong according as the stress is upon the first or second element. In this book the second element of diphthongs

is written *i*, *u* when the first element is the bearer of the stress, thus *ái*, *áu*, &c., but when the second element has the stress the first element is written *j*, *w*, thus *já*, *wá*, &c.

5. In the writing down of prim. Germanic forms the signs *p* (= th in Engl. thin), *t* (= th in Engl. then), *b* (= a bilabial spirant, which may be pronounced like the *v* in Engl. vine), *g* (= *g* often heard in German *sagen*), *x* (= NHG. *ch* and the *ch* in Scotch loch).

§ 127. In the following tables of the normal equivalents of the Indg. explosives in Latin, Greek, and the Germanic languages, Table I contains the Indg. tenues *p*, *t*, *k*, the mediae *b*, *d*, *g* and the pure velars *q*, *g*. Table II contains the Indg. mediae aspiratae and the velars *q*, *g* with labialization. The equivalents in the Germanic languages do not contain the changes caused by Verner's Law, &c. The East Franconian dialect is taken as the normal for OHG.

The following points should be noticed:—

- (1) The Indg. tenues *p*, *t*, *k* and the mediae *b*, *d*, *g* generally remained unchanged in Latin and Greek.
- (2) The pure velars (*q*, *g*) fell together with the palatals *k*, *g* in Latin and Greek. They became *x*, *k* in prim. Germanic, and thus fell together with the *x*, *k* from Indg. *k*, *g*.
- (3) The pure velar *gh* fell together with the original palatal *gh* in Latin and Greek.
- (4) The Indg. mediae aspiratae became in prehistoric Latin and Greek tenues aspiratae, and thus fell together with the original tenues aspiratae.
- (5) The Indg. tenues aspiratae became voiceless spirants in prim. Germanic, and thus fell together with the voiceless spirants from the Indg. tenues. See § 130.
- (6) In Latin Indg. *q* with labialization became *qu*, rarely *c*. *g* with labialization became *v* (but *gu* after *n*, and *g* when the labialized element had been lost, as *gravis* = Gr. *βαρύς*, *heavy*).

Indg. **ph, bh** became **f** initially and **b** medially.

Indg. **th, dh** became **f** initially, **b** medially before and after **r**, before **l** and after **u (w)**, in other cases **d**.

Indg. **kh, gh** became **h** initially before and medially between vowels; **g** before and after consonants, and **f** before **u (w)**.

Indg. **qh, gh** with labialization became **f** initially, **v** medially except that after **n** they became **gu**.

(7) In Greek Indg. **q, g** with labialization became **π, β** before non-palatal vowels (except **u**) and before consonants (except Indg. **j**); **τ, δ** before palatal vowels; and **κ, γ** before and after **u**.

Indg. **ph, bh** became **φ**; **th, dh** became **θ**; and **kh, gh** became **χ**.

Indg. **qh, gh** with labialization became **φ** before non-palatal vowels (except **u**) and before consonants (except Indg. **j**); **θ** before palatal vowels; and **χ** before and after **u**.

(8) When two consecutive syllables would begin with aspirates, the first was de-aspirated in prehistoric times in Sanskrit and Greek, as Skr. *bándhanam*, *a binding*, Goth. O.E. *bindan*, OHG. *bintan*, *to bind*; Skr. *bódhati*, *he learns, is awake*, Gr. *πεύθεται*, *he asks, inquires*; Goth. *anabiudan*, O.E. *bēodan*, *to bid*, OHG. *bictan*, *to offer*, root *bheudh-*; Gr. *καυθύλη*, *a swelling*, O.E. *gund*, OHG. *gunt*, *matter, pus*; Gr. *θρίξ*, *hair*, gen. *τριχός*; *ἔχω*, *I have*, fut. *ἔξω*.

(9) In OHG. the prim. Germanic explosives **p, t** became the affricatae **pf, tz** (generally written **zz, z**), initially, as also medially after consonants, and when doubled. But prim. Germanic **p, t, k** became the double spirants **ff, zz, hh** (also written **ch**) medially between vowels and finally after vowels. The double spirants were simplified to **f, z, h** when they became final or came to stand before other consonants, and also generally medially when preceded by a long vowel or diphthong.

TABLE I.

Indg.	Latin	Greek	P. Germanic	Gothic	O.E.	OHG.
p	p	π	f	f	f	f
t	t	τ	þ	þ	þ	d
k, q	c	κ	x	h, x	h, x	h, x
b	b	β	p	p	p	pf, ff
d	d	δ	t	t	t	z, zz
g, g	g	γ	k	k	c	k, hh

TABLE II.

Indg.	Latin	Greek	P. Germanic	Gothic	O.E.	OHG.
q	qu, c	π, τ, κ	xw, x	hv, h	hw, h	(h)w, h
g	v, gu, g	β, δ, γ	kw, k	q, k	cw, c	qu; k, hh
bh	f, b	φ	b, þ	b, þ	b, þ, (f)	b
dh	f, b, d	θ	d, ð	d, ð	d	t
gh	h, g, f	x	g, z	g, z	g, z	g
gh	f, v, gu	ɸ, θ, x	ȝw, ȝ, w	ȝ, w	ȝ, ȝ, w	w

§ 128. The Indg. tenues **p**, **t**, **k**, **q**, became in prim. Germanic the voiceless spirants **f**, **þ**, **x**, **χ(xw)**.

**p>f.** Lat. *pēs*, Gr. πούς, Goth. *fōtus*, OE. OS. *fōt*, OHG. *fuoz*, O.Icel. *fōtr*, *foot*; Lat. *pecu*, Goth. *faíhu*, OE. *feoh*, OS. *fēhu*, OHG. *fihu* (*fēhu*), O.Icel. *fē*, *cattle*; Lat. *piscis*, Goth. *fisks*, OS. OHG. *fisk*, OE. *fisc*, O.Icel. *fiskr*, *fish*; Lat. *nepos*, Goth. \**nifa*, OE. *nefa*, OHG. *nefo*, O.Icel. *nefe*, *nephew*; Lat. *clepō*, Gr. κλέπτω, *I steal*, Goth. *hlifan*, *to steal*.

**t>þ.** Lat. *trēs*, Gr. τρεῖς, Goth. \**þreis*, OE. *þrī*, OS. *thria*, O.Icel. *þrīr*, OHG. *drī*, *three*; Lat. *tu*, Gr. Dor. τύ, Goth. *þu*, OE. O.Icel. *þū*, OS. *thū*, OHG. *dū*, *thou*; Lat. *vertō*, *I turn*, Goth. *waírjan*, OE. *wecrōtan*, OS. *werthan*, O.Icel. *verða*, OHG. *werdan*, *to become*; Lat. *frāter*, Goth. *brōþar*, OE. *brōðor*, OS. *brōþar*, O.Icel. *brōðir*, OHG. *bruoder*, *brother*.

**k>x.** Lat. *canis*, Gr. κύων, Goth. *hunds*, OE. OS. *hund*, O.Icel. *hundr*, OHG. *hunt*, *hound*, *dog*; Lat. *cor* (gen. *cordis*), Gr. καρδία, Goth. *haírtō*, OE. *heorte*, OS. *herta*, O.Icel. *hjarta*, OHG. *herza*, *heart*; Lat. *decem*, Gr. δέκα, Goth. *taíhun*, OS. *tehan*, OHG. *zehan*, *ten*; Lat. *pecu*, Goth. *faíhu*, *cattle*; Lat. *dūcō*, *I lead*, Goth. *tiuhan*, OS. *tiohan*, OHG. *ziohan*, *to draw, lead*.

**q>x (xw).** Lat. *capiō*, *I take*, Goth. *hafjan*, OE. *hebban*, OS. *hebbian*, OHG. *heffen*, O.Icel. *hefja*, *to raise*; Lat. *clepō*, Gr. κλέπτω, *I steal*, Goth. *hlifan*, *to steal*; Lat. *vincō*, *I conquer*, Goth. *weihan*, OHG. *wihān*, *to fight*; Lat. *canō*, *I sing*, Goth. *hana*, OE. *hana*, *hona*, O.Icel. *hane*, OS. OHG. *hano*, *cock*, lit. *singer*.

Lat. *quis*, Goth. *hwās*, OE. *hwā*, OS. *hwē*, OHG. *hwēr* (*wer*), *who?*; Lat. *linquō* (pf. *līqui*), Gr. λείπω (from \**leiqō*), *I leave*, Goth. *leilvan*, OE. *lēon* (from \**līhan*), OHG. *lihan*, *to lend*.

NOTE.—1. The Indg. tenues remained unshifted in the combination **s+tenues**.

sp: Lat. *spuere*, Goth. *speiwan*, OE. OS. OHG. *spīwan*, *to vomit*; Lat. *con-spicīō*, *I look at*, OHG. *spehōn*, *to spy*.

st: Gr. *στέλχω*, *I go*, Lat. *vestīgium*, *footstep*, Goth. *steigan*, OE. OS. OHG. *stīgan*, O.Icel. *stiga*, *to ascend*; Lat. *est*, Gr. *ἔστι*, Goth. OS. OHG. *ist*, *is*; Lat. *hostis*, *stranger, enemy*, Goth. *gasts*, O.Icel. *gestr*, OE. *giest*, OS. OHG. *gast*, *guest*.

sk: Gr. *σκιά*, *shadow*, Goth. *skeinan*, OE. OS. OHG. *scīnan*, O.Icel. *skīna*, *to shine*; Lat. *piscis*, Goth. *fisks*, OE. *fisc*, OS. OHG. *fisk*, O.Icel. *fiskr*, *fish*.

sq: Gr. *θυο-σκόος*, *sacrificing priest*, Goth. *\*skaggwōn*, OE. *scēawian*, OS. *scauwōn*, OHG. *scouwōn*, *to look, view*.

2. The t also remained in the Indg. combinations *pt*, *kt*, *qt*.

*pt>ft*: Gr. *κλέπτης*, Goth. *hliiftus*, *thief*; Lat. *neptis*, *granddaughter, niece*, OE. OHG. *nift*, *niece*.

*kt>xt*: Gr. *δέκτη*, Lat. *octō*, Goth. *ahtāu*, OE. *eahta*, OS. OHG. *ahto*, *eight*; Gr. *δέρεκτός*, *stretched out*, Lat. *rēctus*, Goth. *rahts*, OE. *riht*, OS. OHG. *reht*, *right, straight*.

*qt>xt*: gen. sing. Gr. *νυκτός*, Lat. *noctis*, nom. Goth. *nahts*, OE. *neahrt*, OS. OHG. *naht*, *night*.

§ 129. The Indg. mediae *b*, *d*, *g*, *g* became the tenues *p*, *t*, *k*, *k(kw)*.

*b>p*. O. Bulgarian *slabū*, *slack, weak*, Goth. *slēpan*, OE. *slēpan*, Q.S. *slāpan*, OHG. *slāfan*, *to sleep*, originally *to be slack*; Lat. *lūbricus* for *\*slūbricus*, *slippery*, Goth. *sliupan*, O.E. *slūpan*, OHG. *sliofan*, *to slip*; Lithuanian *dubūs*, Goth. *diups*, OE. *dēop*, OS. *diop*, O.Icel. *djūpr*, OHG. *tiof*, *deep*; Lithuanian *trobā*, *house*, related to Goth. *·þaúrp*, *field*, OE. *þorp*, OS. *thorp*, OHG. *dorf*, *village*. *b* was a rare sound in the parent language.

*d>t*. Lat. *decem*, Gr. *δέκα*, Goth. *taihun*, O.Icel. *tio*, OE. *tien*, OS. *tehan*, OHG. *zehan*, *ten*; gen. Lat. *pedis*, Gr. *ποδός*, nom. Goth. *fōtus*, O.Icel. *fōtr*, OE. OS. *fōt*, OHG. *fuoz*, *foot*; Lat. *dūcō*, *I lead*, Goth. *tiuhan*, *to draw, lead*; Gr. *καρδία*, Lat. gen. *cordis*, Goth. *haírtō*, *heart*; Lat. *vidēre*, *to see*, Goth. OE. OS. *witan*, O.Icel. *vita*,

OHG. *wizzan*, *to know*; Lat. *edere*, Goth. *itan*, OE. OS. *etan*, O.Icel. *eta*, OHG. *ezzan*, *to eat*.

g>k. Lat. *genu*, Gr. γόνυ, Goth. *kniu*, OE. *cnēo*, OS. OHG. *kneo*, O.Icel. *knē*, *knee*; Lat. *gustō*, *I taste*, Gr. γεύω, *I let taste*, Goth. *kiusan*, OE. *cēsan*, OS. OHG. *kiosan* (*keosan*), O.Icel. *kjōsa*, *to test, choose*; Lat. *ager*, Gr. ἀγρός, Goth. *akrs*, OE. *æcer*, OS. *akkar*, OHG. *ackar*, *field, land*; Lat. *egō*, Gr. ἐγώ, Goth. OS. *ik*, OE. *ic*, O.Icel. *ek*, OHG. *ih*, *I*.

g>k(kw). Lat. *gelu*, *frost*, Goth. *kalds*, OE. *ceald*, OS. *kald*, OHG. *kalt*, O.Icel. *kaldr*, *cold*; Lat. *augēre*, Goth. *áukan*, O.Icel. *auka*, OS. *ökian* (wv.), OHG. *ouhhōn* (wv.), *to add, increase*, cp. also OE. part. adj. *ēacen*, *great*; Lat. *jugum*, Gr. γύρον, Goth. *juk*, OE. *geoc*, OHG. *joh*, *yoke*.

Gr. βίος from \*g̃ĩwos, *life*, Lat. *vivos* (\*g̃wiwos), Goth. *qius* (gen. *qiwi*s), OE. *cwicu*, OS. *quik*, OHG. *quec*, O.Icel. *kvíkr*, *quick, alive*; Gr. βαῖνω for \*βavjō, *older* \*βaujō, *I go*, Lat. *veniō* for \*gwemjō, *I come*, Indg. form \*g̃mijō, Goth. *qiman*, OHG. *queman*, OE. OS. *cuman*, O.Icel. *koma*, *to come*; Skr. *gurúš*, Gr. βαρύς, from \*qr-rus, Lat. *gravis*, Goth. *kaúrus* from prim. Germ. \*k(w)uruz, *heavy*; Gr. ἔρεβος, Goth. *riqis* (stem *riqizas*), prim. form \*regos, *darkness*; Gr. Boeotian βαύδ, Goth. *qinō*, OE. *cwene*, OS. OHG. *quena*, *woman, wife*.

§ 130. The Indg. tenuis aspiratae became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from the Indg. tenuis (§ 128), the latter having also passed through the intermediate stage of tenuis aspiratae before they became spirants. The tenuis aspiratae were, however, of so rare occurrence in the prim. Indg. language that two or three examples must suffice for the purposes of this book; for further examples and details, the learner should consult Brugmann's *Grundriss der vergleichenden Grammatik der*

*indogermanischen Sprachen*, vol. I:—Skr. root *sphal*, *run violently against*, O.Icel. *falla*, OS. OHG. *fallan*, OE. *feallan*, *to fall*; Gr. ἀ-σκηθήσ, *unhurt*, Goth. *skajjan*, OE. *sceþjan*, OHG. *skadön*, *to injure*; Gr. σχίσω, *I split*, Goth. *skáidan*, OE. *scādan*, OHG. *sceidan*, *to divide, separate*; φάλλη, O.Icel. *hvalr*, OE. *hwæl*, OHG. (h)wal, *whale*; Skr. *kváthati*, *it boils*, Goth. *kvæjan*, *to foam*.

§ 131. The Indg. mediae aspiratae probably became first of all the voiced spirants **b**, **d**, **g**, **g(w)**. For the further development of these sounds during the prim. Germanic period see §§ 132, 133.

§ 132. **b**, **d** initially, and **b**, **d**, **g** medially after their corresponding nasals, became the voiced explosives **b**, **d**, **g**:

b. Goth. *baíran*, OE. OS. OHG. *beran*, O.Icel. *bera*, *to bear*, Skr. *bhárāmi*, Gr. φέρω, Lat. *ferō*, *I bear*; Goth. *beitan*, O.Icel. *bíta*, OE. OS. *bítan*, OHG. *bizzan*, *to bite*, Skr. *bhédāmi*, Lat. *findō*, *I cleave*; Goth. *brōþar*, OE. *brōðor*, OS. *brōþar*, OHG. *bruoder*, O.Icel. *brōðir*, Skr. *bhrátar*, Lat. *fráter*, *brother*, cp. also Gr. φράτηρ, φράτωρ.

Goth. \**kambs*, OE. *camb*, OHG. *camb* (*chamb*), O.Icel. *kambr*, *contū*, Skr. *jámbhas*, *tooth*, Gr. γόμφος, *bolt, nail*, prim. form \**gombhos*.

d. Goth. *dags*, OE. *dæg*, OS. *dag*, O.Icel. *dagr*, OHG. *tag*, *day*, Skr. *ni-dāghás*, older \**ni-dhāghás*, *hot season, summer*, Indg. form \**dhoghos*; Goth. *ga-dēþs* (stem *ga-dēdi*), OE. *dād*, OS. *dād*, O.Icel. *dāð*, OHG. *tāt*, *deed*, related to Gr. θήσω, *I shall place*, Skr. *dháma*, *law, dwelling-place*, rt. *dhē-*; Goth. *daúhtar*, OE. *dohtor*, OS. *dohter*, OHG. *tohter*, Gr. θυγάτηρ, *daughter*.

Goth. OE. OS. *bindan*, O.Icel. *binda*, OHG. *bintan*, *to bind*, Skr. *bándhanam*, *a binding*, cp. Gr. πενθερός, *father-in-law*, Lat. *of-fendimentum*, *chin-cloth*, rt. *bhendh-*.

g. Goth. *aggwus*, OE. *enge*, OS. OHG. *engi*, *narrow*,

cp. Lat. *angō*, Gr. ἄγχω, *I press tight*, rt. *aígh-*; Goth. *laggs*, OE. *lang*, *long*, OS. OHG. *lang*, O.Icel. *langr*, Lat. *longus*, *long*.

§ 133. **b**, **d**, **g** remained in other positions, and their further development belongs to the history of the separate Germanic languages. In Goth. **b**, **d** (written **b**, **d**) remained medially after vowels, but became explosives (**b**, **d**) after consonants. They became **f**, **p** finally after vowels and before final **-s**. **g** remained medially between vowels, and medially after vowels before voiced consonants, but became **x** (written **g**) finally after vowels and before final **-s**. It became **g** initially, and also medially after voiced consonants. See §§ 166-9. In O.Icel. **b** (written **f**) remained medially between and finally after voiced sounds, but became **f** before voiceless sounds. **d** (written **ð**) generally remained medially and finally. **g** remained medially after vowels and liquids, but became **x** and then disappeared finally. It became **g** initially. **d** became **d** in all the West Germanic languages and then **d** became **t** in OHG. In OE. **b** (generally written **f**) remained between voiced sounds, but became voiceless **f** finally. **g** remained in the oldest period of the language. In OS. **b** (written **þ**, **b**) generally remained between voiced sounds. It became **f** medially before **l** and **n**, and before voiceless consonants, and also finally. **g** (written **g**) remained initially and medially, but became **x** finally, although it was generally written **g**. In OHG. **b**, **g** became **b**, **g**. Geminated **bb**, **dd**, **gg**, of whatever origin, became **bb**, **dd**, **gg** in the prehistoric period of all the Germanic languages. Examples are:—Goth. \**nibls*, OS. *nebal*, OHG. *nebul*, Lat. *nebula*, Gr. νεφέλη, *mist, cloud*, cp. Skr. *nábhás*, Gr. νέφος, *cloud*; Goth. *liufs*, O.Icel. *ljúfr*, OE. *lēof*, OS. *liof*, OHG. *liob*, *dear*, original form \**leubhos*, cp. Skr. *lúbhya-ми*, *I feel a strong desire*, Lat. *lubet* (*libet*), *it pleases*; OE. OS. *üder*, OHG. *üter*, Skr. *údhar*, Gr. οὐθαρ, *udder*; Goth. *ráuþs*, O.Icel. *rauðr*, OE.

rēad, OS. rōd, OHG. rōt, prim. form \*roudhos, cp. Skr. rudhirás, Gr. ἐρυθρός, prim. form \*rudhros, *red*; Goth. OE. guma, O. Icel. gume, OS. OHG. gumo, Lat. homō, prim. stem-form \*ghomon-, -en-, *man*; OE. gōs, O. Icel. gās, OHG. gans, Gr. χήν, *goose*; OE. OS. OHG. wegan, Goth. ga-wigan, O. Icel. vega, *to move, carry*, Lat. vehō, prim. form \*weghō, *I carry*; Goth. gasts, OE. giest, O. Icel. gestr, OS. OHG. gast, *guest*, Lat. hostis, *stranger, enemy*, prim. form \*ghostis; Goth. steigan, O. Icel. stīga, OE. OS. OHG. stigan, *to ascend*, Gr. στείχω, prim. form \*steighō, *I go*, cp. Lat. *vestigium, footprint*.

NOTE.—*g* was dropped in the initial combination *gw*=Indg. *gh*, as Goth. *warmjan*, *to warm*, OE. *wearm*, OS. OHG. *warm*, *warm*, Skr. *gharmás*, Gk. θερμός, Lat. *formus*, *warm*.

§ 134. From the examples given in §§ 128-33, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with and partly without labialization. In the latter case they fell together with prim. Germ. *x, k, ȝ* from Indg. *k, g, gh*, cp. e. g. Goth. *hafjan* (q), *kalds* (q), *gasts* (gh), beside Goth. *hund* (k), *kniu* (g), *guma* (gh). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) Pure velars which never had labialization. These velars fell together with the palatals in the Germanic, Greek, Latin, and Keltic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialization. These velars appear in the Germanic languages partly with and partly without labialization; in the latter case they also fell together with prim. Germ. *x, k, ȝ* which arose from Indg. *k, g, gh*. The most commonly accepted theory is that the Indg. labialized velars *q, g, gh* regularly became *x, k, ȝ* in prim. Germ. before Indg. *ü, ö, o* (=Germ. a § 39), and *xw, kw, gw* before Indg. *ě, ī, e*,

a, ā (=Germ. ö § 42); and that then the law became greatly obscured during the prim. Germ. period through form-transference and levelling out in various directions, as Goth. *qam*, OHG. *quam*, prim. form \**goma*, *I came*, for Goth. OHG. \**kam* after the analogy of Goth. *qima*, OHG. *quimu*, original form \**gemō*, *I come*; Goth. *hwas*, *who?* = Indg. \**qos*, for \**has* after the analogy of the gen. *hvis* = Indg. \**qeso*, &c.

NOTE.—In several words the Indg. velars, when preceded or followed by a w or another labial in the same word, appear in the Germanic languages as labials by assimilation. The most important examples are:—Goth. *wulfs*, OE. OS. *wulf*, OHG. *wolf*, O. Icel. *ulfr* = Gr. λύκος for \*λύκος, prim. form \**wiços*, cp. Skr. *vṛkas*, *wolf*; Goth. *fidwōr*, OE. *feower* (but *fyþer-fête*, *fourfooted*), OS. OHG. *fior*, prim. form \**qetwōres*, cp. Lithuanian *keturi*, Lat. *quattuor*, Gr. τέσσαρες, Skr. *catváras*; Goth. *fimf*, OE. OS. *fif*, OHG. *fimf* (*finf*) from \**fimfi*, prim. form \**penqe*, cp. Skr. *páñca*, Gr. πέντε, Lat. *quīnque* (for \**pīnque*, *five*); OHG. *wulpa*, *she-wolf*, from \**wulþi*, prim. form \**wlqi*, cp. Skr. *vrki*; Goth. *waípan*, OE. *weorpan*, OS. *werpan*, OHG. *werfan*, O. Icel. *verpa*, *to throw*, cp. O. Bulgarian *vriǵa*, *I throw*; OE. *swāpan*, OHG. *sweifan*, *to swing*, cp. Lithuanian *swaikstū*, *I become dizzy*.

§ 135. Various theories have been propounded as to the chronological order in which the Indg. tenues, tenues aspiratae, mediae, and mediae aspiratae, were changed by the first sound-shifting in prim. Germanic. But not one of these theories is satisfactory. Only so much is certain that at the time when the Indg. mediae became tenues, the Indg. tenues must have been on the way to becoming voiceless spirants, otherwise the two sets of sounds would have fallen together.

#### Verner's Law.

§ 136. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the

root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:—

The medial or final spirants **f**, **þ**, **x**, **xw**, **s** regularly became **þ**, **d**, **z**, **zw**, **z** when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The **þ**, **d**, **z**, **zw** which thus arose from Indg. **p**, **t**, **k**, **q** underwent in the Germanic languages all further changes in common with the **þ**, **d**, **z**, **zw** from Indg. **bh**, **dh**, **gh**, **gh**.

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. \*wérþo > OE. *worþe*, *I become* = Skr. várta-mi, *I turn*, pret. 3 sing. \*wárþi > OE. *wearþ*, *he became* = Skr. va-várta, *has turned*, pret. 1 pl. \*wurðumí > OE. \*wurðum (wurdon is the 3 pers. pl. used for all persons) = Skr. va-vrtimá; past part. \*wurðaná- > OE. *worden* = Skr. va-vrtaná-; OS. *birid* = Skr. bhárati, *he bears*, Goth. 2 sing. indic. pass. *baíraza* = Skr. bhárasē. Goth. *baírand*, OHG. *berant* = Skr. bháranti, *they bear*; present participle Goth. *baírands*, O. Icel. *berandi*, OE. *berende*, OS. *berandi*, OHG. *beranti*, Gr. gen. *φέροντος*. Or to take examples from noun-forms, &c., we have e. g. Skr. pitár-, Gr. πατέρ- = prim. Germanic \*faðér-, Goth. *fadar*, OE. *fæder*, O. Icel. faðir, OS. *fader*, OHG. *fater*, *father*; Gr. πλωτός, *floating*, *swimming*, Goth. flóðus, OE. OS. *flód*, O. Icel. flóð, OHG. *fluot*, *flood*, *tide*; Skr. çatám, Gr. ἔκατόν, Lat. *centum* = prim. Germanic \*χundóm, older \*χumdóm, Goth. OE. OS. *hund*, OHG. *hunt*, *hundred*; Indg. \*swékuros, Goth. swaíhra, OHG. *swehur*, *father-in-law*, beside Gr. ἔκυρά, OE. *sweger*, OHG. *swigar*, *mother-in-law*; Gr. δέκα, Goth. taíhun, OS. *tehan*, OHG. *zehan*, *ten*, beside Gr. δεκάς,

OE. OS. *-tig*, OHG. *-zug*, Goth. pl. *tigjus*, *decade*; Skr. *saptá*, Gr. *έπτά*, Goth. *sibun*, OE. *seofon*, OS. *sibun*, OHG. *sibun*, *seven*; prim. Germ. *\*jungás*, Goth. *jungs*, OS. OHG. *jung*, *young*, beside Goth. *jūhiza* from *\*jungizō*, *younger* (§§ 62, 142); Gr. *νυός* from *\*σνυσός*, OE. *snoru*, OHG. *snura*, *daughter-in-law*; OHG. *haso* beside OE. *hara*, *hare*; Goth. *áusō* beside OE. *ēare*, *ear*.

The combinations *sp*, *st*, *sk*, *ss*, *ft*, *fs*, *hs*, and *ht* were not subject to this law.

NOTE.—The prim. Germanic system of accentuation was like that of Sanskrit, Greek, &c., i. e. the principal accent could fall on any syllable; it was not until a later period of the prim. Germanic language that the principal accent was confined to the root-syllable. See § 32.

§ 137. From what has been said above it follows that the interchanging pairs of consonants due to Verner's law were in prim. Germanic: *f—b*, *p—d*, *s—z*, *x—g*, *xw—gw*.

In Gothic the regular interchange between the voiceless and voiced spirants in the forms of strong verbs was, with two or three exceptions, given up by levelling out in favour of the voiceless spirants. In this respect the West-Germanic languages show an older stage than Gothic.

*f—b*. Goth. *þarf*, *I need*, pl. *þaúrbum*; OHG. *heffen*, *to raise*, *huobun*, *gihaban*, but Goth. *hafjan*, *hōfum*, *hafans*.

*p—d*. Goth. *fraþjan*, *to understand*, *frōdei* (*d=d*), *understanding*; OE. *weorþan*, *to become*, *wurdon*, *worden*, but Goth. *waírþan*, *waúrþum*, *waúrþans*; OE. *sníþan*, *to cut*, *snidon*, *sniden*, but Goth. *sneiþan*, *sniþum*, *snipans*.

*s—z*. Prim. Germ. *\*kéusō*, *I test*, pret. 1 pl. *\*kuzumí*, pp. *\*kuzaná-*; OE. *cēosan*, *to choose*, *curon*, *coren*, but Goth. *kiusan*, *kusum*, *kusans*.

The West-Germanic languages and Old Norse regularly developed this *z* to *r*. Cp. also Goth. *áusō*, *ear*, beside OE. *ēare*, OS. OHG. *ōra*, O. Icel. *eyra*.

*x—g*. Goth. *áih*, *I have*, pl. *áigum* (*g=g*); Goth. *fahēþs*,

gladness, *faginōn*, *to be glad*; *hūhrus* (§§ 62, 142), *hunger*, *hugrjan*, *to hunger*; *filhan*, *to hide*, *fulgins* (adj.), *hidden*; *jūhiza* (§§ 62, 142), *younger*, *juggs*, *young*; OE. *tēon* (from \**tēohan*, *to draw*, *tugon*, *togen*, but Goth. *tiuhan*, *taúhum*, *taúhans*; OE. *slēan* (from \**sleahan*), *to smite*, *slōgon*, *slægen*, but Goth. *slahan*, *slōhum*, *slahans*.

*ȝw*—*ȝw*. Prim. Germ. *séxwan*, *to see*, pret. 1 pl. \**sæȝw*-*umí*, pp. \**segwaná*., cp. OE. *sēon* from \**seo(hw)an*, *sægon*, *sewen*, but Goth. *saívan*, *sélvum*, *saívans*.

*ȝw* became *ȝ* before *u*, in other cases it became *w*, as Goth. *magus*, *boy*, beside *mawi* from \**ma(ȝ)wí*, *girl*; Goth. *siuns*, OE. *sēon(sion)*, OS. *siun*, from \**se(ȝ)wnís*, *a seeing, face*; Goth. *snáiws*, OE. *snāw* (with *-w* from the oblique cases) from \**snai(ȝ)waz*, prim. form \**snoighós*.

NOTE.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e. g. Goth. *waírjan*, *to become*—*fra-wardjan*, *to destroy*, cp. Skr. *vartá-yāmi*, *I cause to turn*; Goth. *leipan*, OE. *līpan*, *to go*—OE. *lēdan* from \**iaidjan*, *to lead*; Goth. *ur-reisan*, OE. *ā-rīsan*, *to arise*—Goth. *rir-ráisjan*, *to raise up*, OE. *rāran*, *to raise*; Goth. *ga-nisan*, *to become whole*, OE. *ge-nesan*, *to be saved*—Goth. *nasjan*, OE. *nerian*, *to save*; Goth. \**leisan* (cp. 1 sing. *láis*, *I know*), *to know*—Goth. *láisjan*, OE. *lærān*, *to teach*. Cp. the regular form *hazjan*, beside OE. *herian*, *to praise*.

### Other Consonant Changes.

§ 138. Most of the sound changes comprised under this paragraph might have been disposed of in the paragraphs treating of the shifting of the Indg. mediae and mediae aspiratae, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.

The Indg. *mediae* and *mediae aspiratae* became *tenues* before a suffixal **t** or **s** already in the pre-Germanic period; thus:—

bt	pt	bs	ps
bht	pt	bhs	ps
dt	tt	ds	ts
dht	tt	dhs	ts
gt	kt	gs	ks
ght	kt	ghs	ks
gt	qt	gs	qs
ght	qt	ghs	qs

Examples are Lat. *nūptum*, *nūpsī*, beside *nūbere*, *to marry*; Skr. loc. pl. *patsú*, beside loc. sing. *padí*, *on foot*; Lat. *rēxi*, *rectum*, beside *regere*, *to rule*; Lat. *vēxi*, *vectum*, beside *vehere*, *to carry*, rt. *wegh-*; Lat. *lectus*, Gr. *λέχος*, *bed, couch*, Goth. *ligan*, *to lie down*; Skr. *yuktā-*, Gr. *γευκτός*, Lat. *jūnctus*, *yoked*, rt. *jeug-*; &c.

Then *pt*, *kt*, *qt*; *ps*, *ks*, *qs* were shifted to *ft*, *xt*; *fs*, *xs* at the same time as the original Indg. *tenues* became voiceless spirants (§ 128). And *tt*, *ts* became *ss* through the intermediate stages of *pt*, *ps* respectively. *ss* then became simplified to *s* after long syllables and before *r*, and then between the *s* and *r* there was developed a *t*.

This explains the frequent interchange between *p*, *b(b)*, and *f*; between *k*, *g(g)*, and *h* (i. e. *x*); and between *t*, *þ*, *ð(d)*, and *ss*, *s* in forms which are etymologically related.

*p*, *b(b)*—*f*. Goth. *skapjan*, OE. *scieppan*, OHG. *skephen*, *to create*, beside Goth. *ga-skafts*, *creation*, OE. *ge-sceaft*, OHG. *gi-schaft*, *creature*; Goth. *giban*, OHG. *geban*, *to give*, beside Goth. *fra-gifts*, *a giving*, OE. OHG. *gift, gift*; OHG. *weban*, *to weave*, beside English *weft*.

*k*, *g(g)*—*h*. Goth. *waúrkjan*, OE. *wyrcan*, OHG. *wurken*, *to work*, beside pret. and pp. Goth. *waúrhta*, *waúrhts*, OE. *worhte*, *worht*, OHG. *worhta*, *gi-worht*; Goth. *þugkjan*, OE. *þync(e)an*, OHG. *dunken*, *to seem*,

*appear*, beside pret. and pp. Goth. þūhta, \*þūhts, OE. þūhte, þūht, OHG. dūhta, gi-dūht; 1 pers. pl. Goth. magum, OE. magon, OHG. magun (mugun), *we may, can*, beside pret. sing. Goth. mahta, OE. meahte, OHG. mahta, pp. Goth. mahts, cp. also Goth. mahts, OE. meaht, OHG. maht, *might, power*; Goth. bugjan, OE. bycg(e)an, *to buy*, beside pret. and pp. Goth. baúhta, baúhts, OE. bohte, boht; Goth. briggan, OE. OHG. bringan, *to bring*, beside pret. and pp. Goth. brāhta, \*brāhts, OE. brōhte, brōht, OHG. brāhta, brāht.

t, þ, ð(d)—ss, s. Goth. witan, OE. witan, *to know*, beside pret. Goth. wissa, OE. wisse, OHG. wissa (wessa), part. adj. Goth. \*ga-wiss, OE. ge-wis(s), OHG. gi-wis(s), *sure, certain*; Goth. ga-hvatjan, OE. hwettan, *to sharpen*, beside Goth. hvassei, *sharpness*, hvassaba, *sharply*; Goth. qījan, *to say*, beside ga-qiss, *consent*; Goth. ana-biudan, *to command*, beside ana-busns (ana-būsns ?), *commandment*, from pre-Germ. \*phūtsni-, rt. bheudh-; Goth. us-standan, *to rise again*, beside us-stass, *resurrection*.

ss>s after long syllables and before r: Goth. háitan, *to command, call*, OE. hātan, *to call*, beside OE. hās, from \*haissi, *command*; Goth. OE. witan, *to know*, beside Goth. un-weis, *unknowing*, OE. OHG. wīs, *wise*, cp. Lat. vīsus; Goth. itan, OE. etan, *to eat*, beside OE. ās, OHG. ās, *carriion*, cp. Lat. ēsum. Goth. guþ-blōstreich, *worshipper of God*, OHG. bluoster, *sacrifice*, cp. Goth. blōtan, *to worship*; OE. fōstōr, O.Icel. fōstr, *sustenance*, cp. Goth. fōdjan, *to feed*.

Instead of ss (s) we often meet with st. In such cases the st is due to the analogy of forms where t was quite regular, e. g. regular forms were Goth. last, *thou didst gather*, inf. lisān; slōht, *thou didst strike*, inf. slahan; OE. meaht, OHG. maht, *thou canst*, inf. OHG. magan; then after the analogy of such forms were made 2 pers.

sing. Goth. *wáist* for \**wáis*, OE. *wāst* for \**wās*, OHG. *weist* for \**weis*; Goth. *qast* for \**qass*, inf. *qījan*, *to say*; Goth. *báust* for \**báus*, inf. *biudan*, *to bid*; regular forms were pret. sing. Goth. *waúrhta*, OE. *worhte*, OHG. *worhta*, Goth. inf. *waúrkjan*, *to work*; then after the analogy of such forms were made OE. *wiste*, beside *wisse*, OHG. *westa*, beside *wissa* (*wessa*), *I knew*, inf. OE. *witan*; Goth. pret. sing. *káupasta* for \**káupassa*, inf. *káupatjan*, *to strike with the palm of the hand, buffet*.

For purely practical purposes the above laws may be thus formulated:—every labial + t appears as ft, every guttural + t as ht, every dental + t as ss, s (st).

§ 139. Assimilation:—.nw. > .nn., as Goth. OE. OHG. *rinnan* from \**rinwan*, *to run*; Goth. *kinnus*, OE. *cinn*, OHG. *kinni*, from \**genw-*, Gr. γένυς, *chin, cheek*; Goth. *minniza*, OS. *minnira*, OHG. *minniro*, from \**minwizō*, *less*, cp. Lat. *minuō*, Gr. μινύθω, *I lessen*; OE. *þynne*, O.Icel. *þunnr*, OHG. *dunni*, *thin*, cp. Skr. fem. *tanvī*, *thin*.

.md. > .nd., as Goth. OE. OS. *hund*, OHG. *hunt*, prim. form \**kmtóm*, *hundred*; Goth. *skaman*, OE. *scamian*, OHG. *scamēn*, *to be ashamed*, beside Goth. *skanda*, OE. *scand*, OHG. *scanta*, *shame, disgrace*.

.ln. > .ll., as Goth. *fulls*, OE. *full*, Lithuanian *pilnas*, prim. form \**płnós*, *full*; Goth. *wulla*, OE. *wulle*, OHG. *wolla*, Lithuanian *wilna*, *wool*.

§ 140. Prim. Germanic *bn*, *dn*, *gn* = Indg. *pn*̄, *tn*̄, *kn*̄, *qn*̄ (by Verner's law), and *bhn*̄, *dhn*̄, *ghn*̄, *ghn̄*, became *bb*, *dd*, *gg* before the principal accent, then later *bb*, *dd*, *gg*; and in like manner Indg. *bn*̄, *dn*̄, *gn*̄, *qn*̄ became *bb*, *dd*, *gg*. And these mediae were shifted to *pp*, *tt*, *kk* at the same time as the original Indg. mediae became tenues (§ 129). These geminated consonants were simplified to *p*, *t*, *k* after long syllables. Examples are: OE. *hnæpp*, OHG. *napf*, from \**χnaþn̄* or \**χnabn̄*, *basin, bowl*; OE. *hoppian*, O.Icel. *hoppa*, MHG. *hopfen*, from \**χoþn̄*, *to*

*hop*; OE. OS. *topp*, O. Icel. *toppr*, from \**toþn*⁹ or \**toþn*⁹, *top, summit*; OE. *hēap*, OS. *hōp*, OHG. *houf*, from \**χauþn*⁹; OE. *cnotta*, from \**knoðn*⁹, beside OHG. *chnodo*, *chnoto*, *knot*; Goth. *hwēits*, OE. OS. *hwit*, from \**χwiðn*⁹, *white*; OE. *bucc*, O. Icel. *bokkr*, OHG. *boc* (gen. *bockes*), prim. form \**bhugnós*, *buck*; OE. *liccian*, OS. *lēccōn*, OHG. *lecchōn*, from \**legn*⁹, *to lick*; OE. *lōcc*, O. Icel. *lōkkr*, prim. form \**lugnós*, *lock*; OE. *smocc*, O. Icel. *smokkr*, from \**smogn*⁹, *smock*; OE. *lōcian*, OS. *lōkōn*, from \**lōgn*⁹ or \**lōgn*⁹, *to look*.

§ 141. Indg. *z* + media became *s* + *tenuis*, as Goth. *asts*, OHG. *ast* = Gr. *ὄζος*, from \**ozdos*, *branch, twig*; OE. OHG. *nest*, Lat. *nīdus*, from \**ni·zdos*, *nest*, related to root *sed-*, *sit*; OE. *masc*, OHG. *masca*, *mesh, net*, cp. Lithuanian *mezgù*, *I tie in knots*.

Indg. *z* + media aspirata became *z* + voiced spirant, as Goth. *mizdō*, OE. *meord*, *pay, reward*, cp. O. Bulgarian *mīzda*, Gr. *μισθός*, *pay*; OE. *mearg*, OHG. *marg*, O. Bulgarian *mozgū*, *marrow*, root *mezgh-*; Goth. *huzd*, OE. *hord*, OHG. *hort*, *hoard, treasure*, root *kuzdh-*.

§ 142. Guttural *n* (ŋ) disappeared before *x*, as Goth. OS. OHG. *fāhan*, OE. *fōn*, from \**fajxanan*, *to seize*; Goth. OS. OHG. *hāhan*, OE. *hōn*, from \**χajxanan*, *to hang*; Goth. *þeihan*, OS. *thīhan*, OHG. *dihan*, OE. *þion*, *þeon*, from \**þiŋxanan*, *to thrive*; pret. Goth. *þāhta*, OE. *þōhte*, OS. *thāhta*, OHG. *dāhta*, from \**þanxtō*, *I thought*, beside inf. Goth. *þagkjan*, OS. *thenkian*, OHG. *denken*, OE. *þencan*.

§ 143. *x* became an aspirate (written *h*) initially before vowels, as Goth. OE. OS. *hund*, OHG. *hunt*, from \**χundan*, prim. form \**kmtóm*, *hundred*; Goth. *hunds*, O. Icel. *hundr*, OE. OS. *hund*, OHG. *hunt*, from \**χundaz*, *dog, hound*. Some scholars assume that it also became an aspirate medially between vowels. Upon this assumption it would be difficult to account for the breaking in OE., as

OE. *slēan*, from \**sleahan*, older \**slaxan-*, Goth. *slahan*, *to strike, slay*; OE. *swēor*, from \**sweohur*, older \**swexur*, OHG. *swehur*, *father-in-law*.

Medial and final *xw* became *x* in O.Icel. and the West Germanic languages, as OS. OHG. *sehan*, OE. *sēon*, O.Icel. *sjā*, from \**sex(w)an-*, beside Goth. *saívan*, *to see*; OS. OHG. *lihan*, OE. *lion*, *lēon*, O.Icel. *ljā*, from \**liχ(w)an-*, beside Goth. *leihvan*, *to lend*; OS. OHG. *aha*, OE. *ēa* from \**eahu*, beside Goth. *ahra*, *water, river*; OE. *seah*, OS. OHG. *sah*, beside Goth. *salv*, *he saw*; OE. *nēah*, OS. OHG. *nāh*, beside Goth. *nēhū*, *near*.

§ 144. The consonants, which arose from the Indg. final explosives (*t*, *d*), were dropped in prim. Germanic, except after a short accented vowel, as OE. OHG. *bere*, Goth. *baírái*, from an original form \**bheroit*, *he may bear*. See § 87, (2).

§ 145. Original final *-m* became *-n*, and then it, as also Indg. final *-n*, disappeared after short vowels in dissyllabic and polysyllabic words during the prim. Germanic period. For examples, see § 87, (1).

§ 146. *w* disappeared before *u*, as Goth. *kaúrus*, from \**k(w)uruz* = Gr. *βαρύς*, *heavy*, prim. form \**gr-rús*; OE. *nacod*, older \**nakud*, OHG. *nackut*, from \**nak(w)ud-*, beside Goth. *naqaþs*, *naked*; OE. O.Icel. *sund*, *a swimming*, from \**swumda-*, cp. OE. *swimman*, O.Icel. *svimma*, *to swim*; pp. OE. *cumen*, OHG. *koman* (beside *quoman*, a new formation), O.Icel. *komenn*, OHG. inf. *queman*, *to come*; OE. *swingan*, *to swing*, beside pp. *s(w)ungen*; O.Icel. *svimma*, *to swim*, beside pp. *summenn*. In verbal forms the *w* was mostly re-introduced in the pret. pl. and pp. after the analogy of forms which regularly had *w*, e.g. Goth. *swultum*, *swultans*, for \**sultum*, \**sultans*, through the influence of forms like inf. *swiltan*, *to die*, pret. sing. *swalt*; similarly *qumum*, *qumans*, for \**kumum*, \**kumans*, inf. *qiman*, *to come*. For levelling out in the opposite

direction, cp. Goth. *siggwan* (regular form), beside OE. OS. OHG. *singan*, *to sing*; Goth. *sigqan*, beside OE. *sincan*, OHG. *sinkan*, *to sink*.

§ 147. Initial and medial *sr* became *str*, as OE. *strēam*, O.Icel. *straumr*, OS. OHG. *strōm*, *stream*, cp. Skr. *srāvati*, *it flows*; pl. OE. *ēastron*, OHG. *ōstarūn*, *Easter*, cp. Skr. *usrā*, *dawn*; Goth. *swistar*, OE. *sweostor*, OHG. *swester*, *sister*, with *t* from the weak stem-form, as in the locative singular Goth. *swistr* = prim. Germanic \**svesri* = Skr. dat. *svásrē*.

§ 148. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 128-47, we arrive at the following system of consonants for the close of the prim. Germanic period :—

	INTER-	PALATAL AND	
	LABIAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	{ voiceless p	t	k
	{ voiced b	d	g
<i>Spirants</i>	{ voiceless f	þ	s
	{ voiced þ	ð	z
<i>Nasals</i>	m	n	ŋ
<i>Liquids</i>		l, r	
<i>Semivowels</i>	w		j (palatal)

To these must be added the aspirate h.

## CHAPTER IX

### THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM THE SEMIVOWELS.

§ 149. Germanic w remained initially before vowels and also initially before and after consonants except in the combinations kw (§ 163) and xw (§ 165), as *wigs*, O.Icel. *vegr*, OE. OS. OHG. *weg*, *way*; *wulfs*, OE. OS. *wulf*,

OHG. *wolf*, *wolf*; *wlits*, OE. *wlīte*, O.S. *wliti*, *face, look, beauty*; *wraka*, OE. *wracu*, *revenge, persecution*; *swistar*, OE. *sweostor*, OS. OHG. *swester*, *sister*; and similarly *wahsjan*, *to grow*; *waírs*, *worse*; *waúrd*, *word*; *wrikan*, *to persecute*; *dwals*, *foolish*; *twái*, *two*; *twalif*, *twelve*; *pwahan*, *to wash*.

It also remained: (1) Medially before vowels, as *fidwōr*, *four*; *hawi, hay*; *nidwa*, *nest*; *siggwan*, *to sing*; *sláwan*, *to be silent*; *sparwa*, *sparrow*; *taíhswō*, *right hand*; gen. *kniwís*, OE. *cneowes*, OHG. *knewes*, *of a knee*; *mawi*, *girl*; *piwi*, *maid-servant*; *tawida*, *he did*; nom. pl. masc. *qiwái*, *alive*; *fawái*, *few*; *sniwan*, *to hasten*. (2) Medially between a long vowel, diphthong, or consonant and a following *j* or *s*, as *lēwjan*, *to betray*; *hnáiwjan*, *to abase*; *hnáiws*, *lowly*; *snáiws*, *snow*; *ufarskadwjān*, *to overshadow*. (3) Finally after long vowels, diphthongs, and consonants, as *lēw*, *occasion*; *hláiw*, *grave*; *fráiw*, *seed*; *waúrstw* (cp. § 29), *work*.

§ 150. Germanic *w* became *u* after a short vowel with which it combined to form a diphthong: (1) Finally, as *kniu*, *knee*; *triu*, *wood*; beside gen. *kniwís*, *triwís*; pret. *snáu*, *he hastened*, beside inf. *sniwan*. (2) Before consonants, as gen. *máujōs*, *piujōs*, beside nom. *mawi*, *girl*; *piwi*, *maid-servant*; inf. *táujan*, *to do*, beside pret. *tawida*; *náus*, *corpse*, beside nom. pl. *naweis*; *siuns* from *\*se(z)wnís*, *sight, face*. It also became *u* before *-s*, older *-z*, after the loss of an intervening vowel, as *skadus* from *\*skadwaz*, *shadow*.

NOTE.—1. *iu* from older *iw* became *ju* in unaccented syllables, as nom. pl. *sunjus* from *\*suniu(i)z*, older *\*suniwiz*, *\*sunewes*, *sons*.

2. For the Gothic treatment of *ōw*, *ōwj*, see §§ 80, 81.

§ 151. In a few instances medial *-w-* (or *-ww-* the origin of which is uncertain) after short vowels became *-ggw-* in Gothic and *-ggv-*, *-gg-* in O.Icel., whereas the West-Germanic lan-

guages developed an *u* before this *w* which united with the preceding vowel to form a diphthong, or *ü* (when the preceding vowel was *u*). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. *bliggwan*, OE. \**blēowan*, OHG. *bliuwan*, *to strike*; Goth. *triggws*, O.Icel. *tryggr*, OE. *trīewe*, OS. OHG. *triuwi*, *true, faithful*, cp. also Goth. *triggwaba*, *truly, triggwa, covenant*; Goth. \**glaggwus*, *exact, accurate*, O.Icel. *glöggr*, OE. *glēaw*, OHG. *glau* (inflected form *glauwēr*), *wise, prudent*; cp. also Goth. *glaggwō* (av.), *diligently, glaggwuba* (av.), *diligently, accurately*; Goth. *skuggwa*, O.Icel. *skugg-sjā*, *mirror*, OE. *scūwa*, OHG. *scūwo*, *shade, shadow*.

## j

§ 152. Germanic *j* remained in Gothic: (1) Initially, as *juggs*, OS. OHG. *jung*, *young*; *jēr*, *year*; *juk*, *yoke*. (2) Medially between vowels which remained as such in the historic period of the language, except in the combination *æj*+vowel, as *frijōnds*, *friend*; *fijan*, *to hate*; *ija* (acc.), *her*; *þrija* (neut.), *three*; *stōjan*, *to judge*. For the treatment of *æj* in Goth. see § 76. (3) Medially between a consonant and a following guttural vowel which remained as such in the historic period of the language, as *lēwjan*, *to betray*; *frawardjan*, *to destroy*; *harjōs*, *armies*; *haírdjōs*, *shepherds*; *našjan*, *to save*; *sōkjan*, *to seek*. Cp. § 157.

§ 153. Medial *·ij-* became *·i-* before *·s*, older *·z*, after the loss of a vowel in final syllables, as nom. *haírdeis* from \**χirðij-az*, *shepherd*; *freis* from \**frij-az*, *free*; *gasteis* from \**gastij-iz*, *guests* = Lat. *hostēs* from \**hostejes*.

Germanic *·iji-* from older *·eje-*, *·ije-* became *i(j)i = i* after long closed stem-syllables and after unaccented syllables, but *·ji-* in other cases, as *sōkeis*, *thou seekest*, from \**sōki(j)izi* = Indg. \**sāgējesi*; *sōkeip*, *he seeks*, from

\*sōki(j)idi = Indg. \*sāgējeti; and similarly frawardeip, *he destroys*; mikileip, *he praises*; gen. sing. haírdeis from \*xirđi(j)iz, older -i-ies (with pronominal ending (§ 265)); láisareis, *teacher*; ragineis, *counsellor*; dáupeins, *baptism*, from \*daupi(j)iniz, older -e-enis; beside nasjis, nasjiþ, inf. nasjan, *to save*; stōjis, stōjiþ, inf. stōjan, *to judge*.

NOTE.—The gen. and dat. sing. of the long and polysyllabic -jan-stems of nouns and adjectives were remodelled after the analogy of the short stems, as fiskjins, fiskjin (§ 208), wilþjins, wilþjin (§ 238) for \*fiskeins, \*fiskein, \*wilþeins, \*wilþein, after the analogy of forms like wiljins, wiljin, midjins, midjin. See also § 183. On the other hand in the fem. abstract nouns formed from the first class of weak verbs (§ 200), those with short stems were remodelled after the analogy of those with long stems, as naseins for \*nasjins after the analogy of forms like dáupeins, láiseins.

§ 154. Final -i which arose from medial -ij- after the loss of a final vowel or syllable was shortened to i (cp. § 89), as voc. haírđi from \*xirđij(i), older -ije; acc. haírđi from \*xirđij-an. In like manner we should expect the imperative 2 pers. sing. of the first class of weak verbs to end in -i, as \*sōki, *seek thou*; \*hazi, *praise thou*, from \*sōkij(i), \*xazij(i), older -e-·, cp. Gr. φόβει from \*φόβε(j)ει, *frighten thou*. It is difficult to account for sōkei, hazei unless we may assume either that they were new formations from the 2 pers. sing. pres. indic. of verbs with long closed stem-syllables and of simple trisyllabic verbs or else that forms like voc. acc. sing. haírđi were new formations formed after the analogy of forms like voc. acc. sing. hari (§ 155).

§ 155. When medial -j- came to stand finally after the loss of a final vowel or syllable, it became -i, as voc. sing. hari, from \*xarj(i); acc. sing. hari from \*xarj-an, *army*; nom. acc. sing. kuni from \*kunj-an, *race, generation*.

§ 156. In a few words medial -j- (or -jj- the origin of which is uncertain) after short vowels became -ddj- in

Gothic, and *-ggi*, *-gg*, in O.Icel., whereas the West-Germanic languages developed an *i* before this *-j*, which united with the preceding vowel to form a diphthong, or *ī* (when the preceding vowel was *i*). A satisfactory explanation of this sound-law has not yet been found. The examples are:—gen. Goth. *twaddjē*, O.Icel. *tveggja*, OHG. *zweio*, *of two*, cp. Skr. *dváyōs*; Goth. *waddjus*, O.Icel. *veggr*, *wall*, related to Lat. *viēre*, *to plait*; Goth. *iddja*, *I went*, cp. Skr. *áyām*, *I went*; Goth. *daddjan*, *to suckle*, cp. Skr. *dháyāmi*, *I suckle*.

§ 157. In Indg. *-j-* alternated with *-ij-*. The former occurred after short and the latter after long syllables, as Gr. *μέσος*, *μέστος* from *\*μέθος*, Skr. *madhyas*, Indg. *\*medhjós*, *middle*, beside Gr. *πάτριος* from *\*πάτριος*, Skr. *pítriyas*, Indg. *\*pətrijos*, *paternal*. This original distinction was not fully preserved in Gothic, because the *-ij-* became simplified to *-j-* before guttural vowels which remained as such in the historic period of the language, as nom. pl. *haírdjōs* from *\*χírd(i)jōz*, *shepherds*; and similarly in the other plural forms and in the dat. singular (§ 184).

Prim. Germanic *-ij-* from Indg. *-ej-* had become *-j-* before guttural vowels in the prehistoric period of all the Germanic languages, as *nasjan*, *to save*; *sōkjan*, *to seek* = Indg. *\*nosejonom*, *\*sāgejonom*; pres. first pers. sing. *nasja*, *sōkja* = Indg. *\*nosejō*, *\*sāgejō*; pl. *nasjam*, *sōkjam*. Cp. § 152, (3).

#### • LIQUIDS AND NASALS.

§ 158. Germanic *l*, *m*, *n*, *ŋ*, *r* generally remained in Gothic:

1. Goth. *lagjan*, O.Icel. *leggja*, OE. *lecgan*, OS. *leggian*, OHG. *leggen*, *to lay*; Goth. O.Icel. OS. OHG. *skal*, OE. *sceal*, *shall*; and similarly *laggs*, *long*; *haldan*, *to hold*; *salt*, *salt*; *wulfs*, *wolf*; *mēl*, *time*; *wulla*, *wool*; *fulls*, *full*.

m. Goth. mēna, O.Icel. māne, OE. mōna, OS. OHG. māno, *moon*; Goth. OE. guma, O.Icel. gume, OS. gumo, OHG. gomo, *man*; Goth. O.Icel. OS. OHG. nam, *I took*; and similarly mēl, *time*; manna, *man*; niman, *to take*.

NOTE.—Medial -mn- became -n- which remained when the preceding syllable began with a voiceless consonant, but became -fn- by dissimilation when the preceding syllable began with a voiced consonant, as witubni, *knowledge*; fastubni, *observance, fasting*; fráistubni, *temptation*; stibna, *voice*, cp. OHG. stimna; wundufni, *wound, plague*; waldufni, *power, might*. See § 386.

In namnjan, *to name*; namnē, *of names*, the -mn- was re-introduced after the analogy of namō, namins, &c.

n. Goth. OE. niman, O.Icel. nema, OS. OHG. neman, *to take*; Goth. sunus, OE. OS. OHG. sunu, O.Icel. sunr, *son*; Goth. O.Icel. kann, OS. OHG. kan, OE. can(n), *I know*; and similarly nahts, *night*; mēna, *moon*; anpar, *other*; manna, *man*; rinnan, *to run*; pret. rann, *I ran*.

NOTE.—-nn- became -n- before consonants except j, as kant, *thou knowest*, beside kann, inf. kannjan, *to make known*; mins (adv.) from \*minniz, *less*, beside adj. minniza, *less*.

ŋ. On the representation of Germanic r̥ in Gothic, see § 17. It only occurred before k, q and g, as briggan, OE. OS. OHG. bringan, *to bring*; drigkan, OE. drincan, OS. drinkan, OHG. trincan, *to drink*; and similarly figgrs, *finger*; gaggan, *to go*; þagkjan, *to think*; sigqan, *to sink*; pret. sagq, *he sank*.

r. Goth. ráuþs, O.Icel. raujr, OE. rēad, OS. rōd, OHG. rōt, *red*; Goth. harjis, OE. here, OS. OHG. heri, *army*; Goth. OS. fadar, O.Icel. faðir, OE. fæder, OHG. fater, *father*; and similarly ráíhts, *right*; razn, *house*; barn, *child*; baúrgs, *city*; swaran, *to swear*; daúr, *door*; fidwōr, *four*; faírra (adv.), *far*.

§ 159. l, m, n, r, preceded by an explosive or spirant, became vocalic in unaccented syllables after the loss of

a short vowel (§ 88). The West Germanic languages generated a new vowel before the vocalic liquids and nasals which then became consonantal again, as Goth. nom. *fugls*, acc. *fugl*, OE. *fugol*, OS. *fugal*, OHG. *fogal*, from \**fuglaz*, \**fuglan*, *bird*; Goth. *ibns*, *ibn*, OE. *efen*, OS. *eþan*, OHG. *eban*, from \**eþnaz*, \**eþnan*, *even*; Goth. *akrs*, *akr*, OE. *æcer*, OS. *akkar*, OHG. *achar*, from \**akraz*, \**akran*, *field*; and similarly Goth. *tagl*, *hair*; *hunsl*, *sacrifice*; *sitls*, *seat*; *máiþms*, acc. *máiþm*, *treasure*; *bagms*, *tree*; *razn*, *house*; *táikns*, *token*; *láugnjan*, *to deny*; *tagr*, *tear*; *ligrs*, *bed*; *timrjan*, *timbrjan*, *to build*; *timrja*, *carpenter*.

#### LABIALS.

§ 160. Germanic **p** and **f** remained in Gothic, as *páida*, OE. *pād*, OS. *pēda*, *coat*; Goth. O. Icel. OE. OS. *pund*, OHG. *pfunt*, *pound*; *slēpan*, OE. *slēpan*, OS. *slāpan*, OHG. *slāfan*, *to sleep*; *diups*, O. Icel. *djūpr*, OE. *dēop*, OS. *diop*, OHG. *tiof*, *deep*; and similarly *plinsjan*, *to dance*; *hilpan*, *to help*; *skapjan*, *to create*; *skip*, *ship*.

NOTE.—Initial **p** does not occur in Gothic in pure Germanic words.

Goth. *fadar*, O. Icel. *faðir*, OE. *fæder*, OS. *fadár*, OHG. *fater*, *father*; Goth. OHG. *fimf*, OE. OS. *fif*, *five*; and similarly *faran*, *to go*; *fulls*, *full*; *hlifan*, *to steal*; *ufar*, *over*; *wulfs*, *wolf*.

#### b, þ.

§ 161. Germanic **b**, which only occurred initially and after **m**, remained in Gothic (§ 132), as *baíran*, O. Icel. *bera*, OE. OS. OHG. *beran*, *to bear*; *dumbs*, O. Icel. *dumbr*, OE. *dumb*, OHG. *tumb*, *dumb*; and similarly *badi*, *bed*; *barn*, *child*; *bindan*, *to bind*; *brōþar*, *brother*; *wamba*, *womb*; *lamb*, *lamb*.

þ>b after r and l, as *arbi*, *heritage*; *swaírban*, *to wipe*; *swarb*, *he wiped*; *silba*, *self*; *kalbō*, *calf*; *salbōn*, *to anoint*.

þ>f after vowels both finally and before final -s. Hence the frequent interchange between þ (written b in Gothic) and f in inflexion, as *giban*, *to give*, pret. sing. *gaf*; *sweiban*, *to cease*, pret. sing. *swáif*; *bi-leiban*, *to remain*, pret. sing. *bi-láif*; gen. *hláibis*, nom. sing. *hláifs*, acc. *hláif*, *loaf, bread*, cp. on the other hand *swaírban*, *to wipe*, pret. *swarb*.

NOTE.—In occasional forms like *grōb* beside *grōf*, *he dug*; *hláib* beside *hláif*, the b had been transferred from forms where it was regular.

Medial þ (written b) remained unchanged after vowels, as *haban*, *to have*; *liban*, *to live*; *sibun*, *seven*; *ga-láubjan*, *to believe*; *ibns*, *even*. See § 133.

#### GUTTURALS.

##### k

§ 162. Germanic k remained in Gothic, as *kuni*, O.Icel. *kyn*, OS. OHG. *kunni*, OE. *cynn*, *race, generation*; *juk*, O.Icel. *ok*, OE. *geoc*, OHG. *joh*, *yoke*; and similarly *kalds*, *cold*; *kinnus*, *cheek*; *kniu*, *knee*; *akrs*, *field*; *áukan*, *to increase*; *skalks*, *servant*; *sōkjan*, *to seek*; *ik*, *I*.

##### kw

§ 163. kw (OE. cw, OS. OHG. qu, O.Icel. kv) became a labialized k which had the same sound-value as Lat. qu, i.e. it was a simple sound, and not a compound one composed of the elements k + w; hence Ulfilas expressed it in his alphabet by a single letter u. In modern philological works the sound in question is transcribed by q. Examples are:—*qēns*, O.Icel. *kvān*, OE. *cwēn*, OS. *quān*, *wife*,

*woman*; qíþan, O.Icel. kveða, OE. cweþan, OS. queðan, OHG. quedan, *to say*; and similarly qiman, *to come*; riqis, *darkness*; naqaþs, *naked*; sigqan, *to sink*; sagq, *he sank*.

## h, x

§ 164. Prim. Germanic x had already become an aspirate initially, before vowels during the prim. Germanic period (§ 143). It probably also became an aspirate in Gothic medially between vowels. Examples are:—haban, O.Icel. hafa, OE. habban, OHG. habēn, *to have*; faíhu, OE. feoh, OHG. fihu, *cattle, property*; and similarly haírtō, *heart*; hafjan, *to raise*; hund, *hundred*; taíhun, *ten*; þeihan, *to thrive*.

Germanic x (written h, and pronounced like NHG. ch) remained in Gothic in other positions, as hláifs, *loaf, bread*; hliftus, *thief*; hráins, *pure, clean*; daúhtar, *daughter*; filhan, *to hide, bury*; nahts, *night*; jah, *and*; þáih, *he thrrove*.

NOTE.—The final -h in unaccented particles was often assimilated to the initial consonant of the following word, as wasuh-þan = wasuh-þan, anþaruh-þan = anþaruh-þan, jan-ni = jah-ni, jas-sa = jah-sa, niþ-þan = niþ-þan.

## xw

§ 165. Initial Germanic xw (OE. OS. OHG. hw, O.Icel. hv) became hr in Gothic, as hras, OE. hwā, OS. hwē, OHG. hwer, *who?*; hreila, O.Icel. hvil, OE. hwil, OS. OHG. hwila, *space of time*; and similarly hráirban, *to walk*; hrápar, *which of two*; hreits, *white*; hrópan, *to boast*.

Medial and final xw also became hr in Gothic, but in O.Icel. and the West Germanic languages it became x. For examples see § 143.

NOTE.—The reasons for assuming that Goth. hr was a simple sound, and not a compound one composed of h+w, are:—

(1) Ulfilas uniformly represented it by a single letter Θ. (2) Ulfilas wrote *hw* only in compound words where *h* and *w* came together by composition, e.g. *ubuhwōpida* = *uf+uh+wōpida*, *and he cried out*; *þáirhwakandans* = *þáirh+wakan-dans* (pres. part. nom. acc. pl. of *wakan*, *to wake, watch*). (3) The principal parts of *sailvan*, *to see*, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 307). (4) *hr* is treated as a single consonant in reduplicated syllables, as *hraſhvōp*, *he boasted*, inf. *hraſhvōpan*.

## g, ȝ

§ 166. Prim. Germanic *g*, which only occurred after *ŋ* (§ 132), remained in Gothic as in the other Germanic languages, as *tuggō*, O.E. *tunge*, OS. *tunga*, OHG. *zunga*, *tongue*; and similarly *briggan*, *to bring*; *figgrs*, *finger*; *huggjan*, *to hunger*; *laggs*, *long*.

§ 167. The changes which Germanic *ȝ* underwent in Gothic cannot be determined with perfect certainty. For the history of *ȝ* in the other Germanic languages, see § 133. Initially, and medially after consonants, it probably became *g*, as Goth. O.E. *guma*, O.Icel. *gumi*, OS. *gumo*, OHG. *gomo*, *man*; *baírgan*, O.Icel. *bjarga*, O.E. *beorgan*, OHG. *bergan*, *to hide*; and similarly *gasts*, *guest*; *giban*, *to give*; *gōþs*, *good*; *grētan*, *to weep*; *faírguni*, *mountain*; *tulgus*, *steadfast*; *azgō*, *ash, cinder*.

§ 168. *ȝ* (written *g*) remained medially between vowels, and medially after vowels before voiced consonants, as *áugō*, O.Icel. *auga*, O.E. *ēage*, OS. *ōga*, OHG. *ouga*, *eye*; *fugls*, O.E. *fugol*, OS. *fugal*, OHG. *fogal*, *bird*; and similarly *agis*, *fright*; *biugan*, *to bend*; *steigan*, *to ascend*; *bagms*, *tree*; *lagjan*, *to lay*; *rign*, *rain*; *tagr*, *tear*.

§ 169. After vowels both finally and before *s*, *ȝ* probably became *x* (=NHG. *ch*), but was written *g*. This change of *ȝ* to *x* can be assumed from the corresponding Gothic treatment of *þ* (§ 161) and *ð* (§ 173). Examples are acc.

sing. *dag, day*; *wig, way*; *ðg, I fear*; *mag, he can, may*; nom. sing. *dags, wigs*; *manags, much, many*; *baúrgs, city*.

## DENTALS.

t

§ 170. Germanic *t* remained in Gothic, as *tuggō*, O.Icel. OS. *tunga*, OE. *tunge*, OHG. *zunga*, *tongue*; *itan*, O.Icel. *eta*, OE. OS. *etan*, OHG. *ezzan*, *to eat*; *wáit*, O.Icel. *veit*, OE. *wāt*, OS. *wēt*, OHG. *weiz*, *he knows*; and similarly *tagr, tear*; *tamjan, to tame*; *twái, two*; *watō, water*; *witan, to know*; *haírtō, heart*; *at, at*; *mat, he measured*.

þ

§ 171. Germanic *þ* remained in Gothic, as *þagkjan*, OE. *pencan*, OS. *thenkian*, OHG. *denken*, *to think*; *qíjan*, O.Icel. *kveða*, OE. *cweþan*, OS. *queðan*, OHG. *quedan*, *to say*; acc. *áiþ*, OE. *āþ*, OS. *ēð*, OHG. *eid*, *oath*; and similarly *þaírh, through*; *þaúrnus, thorn*; *þiup, good*; *brōþar, brother*; *aírþa, earth*; *fraþjan, to understand*; *waírþan, to become*; *qaþ, he said*; *warþ, he became*.

## d, ð

§ 172. Germanic *d*, which only occurred initially and after *n*, remained in Gothic (§ 132), as *dags*, O.Icel. *dagr*, OE. *dæg*, OS. *dag*, OHG. *tag*, *day*; Goth. OE. OS. *bindan*, OHG. *bintan*, *to bind*; and similarly *diups, deep*; *driusan, to fall*; *daúhtar, daughter*; *dēþs, deed*; *handus, hand*; *hund, hundred*.

§ 173. *ð* became *d* after voiced consonants, as *waúrd*, O.Icel. *orð*, OE. OS. *word*, OHG. *wort, word*; *haldan*, O.Icel. *halda*, OE. *healdan*, OS. *haldan*, OHG. *haltan*, *to hold*; and similarly *alds, age, generation*; *gards, house*; *gazds, goad*; *huzd, treasure*.

*ð* became *þ* after vowels both finally and before final *-s*; hence the frequent interchange between *ð* (written *d*) and

þ in inflexion, as inf. *beidan*, *to abide, await*; *ana-biudan*, *to command*; *bidjan*, *to pray*, beside pret. sing. *báip*, *-báup*, *baþ*; gen. sing. *gōdis*, *háubidis*, *naeidis*, beside nom. sing. *gōþs*, *good*, *háubip*, *head*, *nasip* (pp.), *saved*.

NOTE.—In occasional forms like *bad*, *-báud*, *gōds*, *gōd*, beside the regular forms *baþ*, *-báup*, *gōþs*, *gōþ*, the d had been transferred from forms where it was regular.

Medial ð (written d) remained after vowels, as *fadar*, *father*; *beidan*, *to abide, await*; *fidwōr*, *four*; *midjis*, *middle*; *fadrein*, *paternity, parents*. See § 133.

### SIBILANTS.

#### S

§ 174. Germanic s remained in Gothic, as *slēpan*, OE. *slæpan*, OS. *slāpan*, OHG. *slāfan*, *to sleep*; *wisan*, O.Icel. *vesa*, OE. OS. OHG. *wesan*, *to be*; *hūs* (in *gud-hūs*, *house of God*), O.Icel. OE. OS. OHG. *hūs*, *house*; and similarly *sandjan*, *to send*; *sibun*, *seven*; *sitan*, *to sit*; *ganisan*, *to become whole*; *lisan*, *to gather*; *aúhsa*, *ox*; *hals*, *neck*; *was*, *I was*.

#### Z

§ 175. z only occurred medially and finally in prim. Germanic (§§ 137, 141). Medial z, which became r in the other Germanic languages, generally remained in Gothic, as *huzzd*, OE. OS. *hord*, OHG. *hort*, *treasure*; *máiza*, OE. *māra*, OS. *mēra*, OHG. *mēro*, *more, greater*; and similarly *azgō*, *ash, cinder*; *razda*, *speech*; *mizdō*, *pay, reward*; *alþiza*, *older*; *hazjan*, *to praise*; *talzjan*, *to instruct*.

NOTE.—In the forms of strong verbs, medial z was supplanted by s through the levelling out of the s-forms, e. g. *kusum*, *kusans* for \**kuzum*, \**kuzans*, after the analogy of *kiusan*, *káus*, &c., see § 137.

z was also supplanted by s in several weak verbs, which in

some cases was due to the influence of the corresponding strong verbs, as *nasjan*, for \**nazjan*, after the analogy of *nisan*, cp. OE. *nerian*, OHG. *nerien*, *to save*; *ur-ráisjan*, *to raise up*, sv. *ur-reisan*, *to arise*, cp. OE. *rāran*, *to raise*; *láisjan*, cp. OE. *lāran*, OHG. *lēren*, *to teach*; *wasjan*, *to clothe*, cp. OE. *werian*, OHG. *werien*, *to wear*, see § 137 note.

Germanic final *-z* became *-s* in Gothic, as gen. *diuz-is*, *riqiz-is*, but nom. *dius*, *wild beast*; *riqis*, *darkness*; nom. sing. *dags*, from \**ðagaz*, *day*; *gasts* from \**gastiz*, *guest*; nom. pl. *dagōs* from \**ðagōz*; *gasteis* from \**gastiz*; nom. sing. *akrs* from \**akraz*, *field*; *nimis* from \**nimiz(i)*, *thou takest*. This *-s* was dropped when it came to stand after an original *s* through the loss of a vowel, as *waírs* from \**wirs(i)s* older \**wirsiz* (av.), *worse*, cp. adj. *waírsiza*, *worse*; nom. *drus* (gen. *drusis*) from \**drusiz*, *fall*; *láus*, *empty*, but gen. *láusis*; *freihals*, *freedom*, but gen. *freihalsis*.

Final *-s* (*-z*) was dropped after a short vowel + consonantal *r*, cp. nom. sing. *waír*, *man*; *baúr*, *son*; *anþar*, *second*; *unsar*, *our*, &c., beside nom. sing. *dags*, *day*; *gasts*, *guest*; *akrs*, *field*; *swérs*, *honoured*; *skeirs*, *clear*; gen. *brōþrs*, *of a brother*, &c.

Final *-(i)z* also disappeared in the dat. pl. (originally instrumental) ending of nouns, adjectives and pronouns, if we are right in assuming that the ending was originally *-mis* = prim. Germanic *-miz*, as in *dagam*, *gibōm*, *gastim*, *brōþrum*, *blindáim*, *þáim*. But the original ending may have been simply *-mi*. And similarly in the first pers. pl. of the pres. indic. which originally ended in *-mes*, *-mos* = prim. Germanic *-miz*, *-maz* (§ 287).

NOTE.—1. The *z*, in such forms as *riqiz*, *darkness*; *mimz*, *flesh*, *meat*, beside the regular forms *riqis*, *mims*, was due to the levelling out of the stem-form of the oblique cases.

2. Final *-z* remained when protected by a particle, cp. e.g. *wileiz-u?* *wilt thou?*; *luaz-uh*, *each*, *every*; *iz-ei* (rel. pr.), *who*;

uz-uh (prep.), *whether from*; *beside wileis, thou wilt; has?*  
*who?*; *is, he; us, out, from.*

3. The prep. us became ur before r in compounds, as ur-reisan, *to arise*; ur-rinnan, *to go out*. The s in us- was sometimes dropped in compounds before st, as u-standan = us-standan, *to stand up*, cp. also di-skritnan, *beside dis-skritnan, to be rent in twain*.

## ACCIDENCE

### CHAPTER X

#### DECLENSION OF NOUNS

§ 176. **GOTHIC** nouns have two numbers—singular and plural; three genders—masculine, feminine, and neuter, as in the other Old Germanic languages, from which the gender of nouns in Gothic does not materially differ; four cases—Nominative, Accusative, Genitive, and Dative. The Vocative is mostly like the Nominative, but in the singular of some classes of nouns it regularly fell together with the Accusative, see §§ 87–8.

NOTE.—It should be noted that what is called the dat. sing. in Gothic is originally the instrumental in the a-stems (§ 179) and masc. i-stems (§ 196); locative in the fem. i- (§ 198), u- (§ 202), and all consonant-stems ( §§ 207–22); and the dat. only in the *ō*-stems (§ 180).

§ 177. In Gothic, as in the oldest periods of the other Germanic languages, nouns are divided into two great classes, according as the *stem* originally ended in a vowel or consonant, cp. the similar division of nouns in Sanskrit, Latin and Greek. Nouns, whose stems originally ended in a vowel, belong to the vocalic or so-called Strong Declension. Those, whose stems end in *-n*, belong to the Weak Declension. All other consonantal stems are in this grammar put together under the general heading of 'Minor Declensions'.

The learner, who wishes to compare the Gothic case-endings with the corresponding forms of Latin, Greek, &c.,

will find it useful to master Chapter V before attempting to do so, because what has already been stated there will not, as a rule, be repeated in the chapters on the Accidence.

### A. THE VOCALIC OR STRONG DECLENSION.

#### i. THE a-DECLENSION.

§ 178. The a-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. *-os*, neut. *-ov*, Lat. *-us*, *-um*), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

##### a. Pure a-stems.

§ 179.

##### Masculines.

###### SING.

Nom.	dags, <i>day</i>	hláifs, <i>loaf, bread</i>
Acc.	Voc. dag	hláif
	Gen. dagis	hláibis
	Dat. daga	hláiba

###### PLUR.

Nom.	dagōs	hláibōs
Acc.	dagans	hláibans
Gen.	dagē	hláibē
Dat.	dagam	hláibam

NOTE.—1. On the interchange of f (hláifs, hláif) and b (hláibis, &c.), see § 161.

2. On nom. forms like waír, *man*, freihals, *freedom*, gen. waíris, freihalsis, see § 175.

The prim. Germanic forms of dags were: Sing. nom. \*đagaz, acc. \*đagan, voc. \*đag(e), gen. \*đagesa (with pronominal ending, § 265), dat. \*đagai, Indg. \*dhoghōi (cp. Gr. θεῷ, *to a god*), instr. \*đazē, -ō; Pl. nom. \*đagōz, acc.

\*dāganz, gen. \*dāgōn (cp. Gr. θεῶν, *of gods*), dat. \*dāgomiz. From what has been said in Chapter V on the vowels of unaccented syllables, it will be seen that all the forms of the sing. and plural, except the dat. sing. and gen. pl., are regularly developed from the corresponding prim. Germ. forms. daga is the old instrumental used for the dative. The ;ē in dāgē, which presupposes a prim. Germ. ending -ān (§ 87, 1), has never been satisfactorily explained. The gen. in OE. O. Icel. daga, OS. dago, OHG. tago regularly goes back to \*dāgōn which would have become \*dāgō in Gothic, cp. gibō (§ 191).

§ 180. Like dags are declined a great many Gothic masculine nouns, e. g. áip̄s (gen. áip̄is), *oath*; asts, *bough, twig*; akrs, *field*; bagms, *tree*; fisks, *fish*; fugls, *bird, fowl*; hunds, *dog, hound*; himins, *heaven*; ligrs, *bed, couch*; māip̄ms, *gift*; maúrgins, *morning*; stáins, *stone*; sitls, *seat*; skalks, *servant*; þiudans, *king*; wigs, *way*; winds, *wind*; wulfs, *wolf*. Like hláifs is declined láufs, *leaf*.

## § 181.

## Neuters.

## SING.

Nom. Voc. Acc. waúrd, <i>word</i>	háubip̄, <i>head</i>
Gen. waúrdis	háubidis
Dat. waúrda	háubida

## PLUR.

Nom. Voc. Acc. waúrda	háubidā
Gen. waúrdē	háubidē
Dat. waúrdam	háubidam

The neuters only differed from the masculines in the nom. voc. sing. and nom. acc. plural, the prim. Germ. forms of which were \*wordān, \*wordō (§ 62). These regularly became waúrd, waúrda in Gothic.

NOTE.—On the interchange of p (háubip̄) and d (háubidis, &c.) see § 173.

§ 182. Like *waúrd* are declined a great many Gothic neuter nouns, e. g. *agis* (gen. *agisis*), *fear*; *akran*, *fruīt*; *awistr*, *sheepfold*; *barn*, *child*; *blöp* (gen. *blöpis*), *blood*; *dius* (gen. *diuzis*), *wild beast*; *daúr*, *door*; *eisarn*, *iron*; *gras* (gen. *grasis*), *grass*; *haúrn*, *horn*; *huzd*, *treasure*; *jér*, *year*; *juk*, *yoke*; *kaúrn*, *corn*; *láun*, *pay, reward*; *leik*, *body, flesh*; *maúrþr*, *murder*; *riqis* (gen. *riqizis*), *darkness*; *silubr*, *silver*; *skip*, *ship*; *tagl*, *hair*; *tagr*, *tear*.<sup>1</sup> Like *háubij* are declined *liuháþ*, *light*; *witöþ*, *law*.

b. ja-stems.

§ 183. Apart from the *j*. it is necessary in this class of nouns to distinguish between (1) nouns which have a short stem-syllable or a long open stem-syllable and (2) those which have a long closed stem-syllable or when the stem (apart from any prefix) is of more than one syllable. In the former case the gen. sing. regularly ends in *-jis* and in the latter in *-eis*, see §§ 153, 157. This distinction was preserved in the masculines, but in the neuters the original difference was almost entirely obliterated in favour of nouns belonging to (1). The old and the new forms exist side by side in a few words, as gen. *andbahteis*, *gawaírþeis*, beside *andbahtjis*, *gawaírþjis*. Cp. § 153 note.

§ 184.

Masculines.

SING.

Nom.	<i>harjis</i> , <i>army</i>	<i>haírdeis</i> , <i>herdsman</i>
Acc.	<i>Voc.</i> <i>hari</i>	<i>haírdi</i>
	<i>Gen.</i> <i>harjis</i>	<i>haírdeis</i>
Dat.	<i>harja</i>	<i>haírdja</i>

PLUR.

Nom.	<i>harjōs</i>	<i>haírdjōs</i>
Acc.	<i>harjans</i>	<i>haírdjans</i>
Gen.	<i>harjē</i>	<i>haírdjē</i>
Dat.	<i>harjam</i>	<i>haírdjam</i>

The prim. Germ. forms of *harjis* were: Sing. nom. \*χarjaz, acc. \*χarjan, voc. \*χarj(e), gen. \*χarjesa (with pronominal ending), dat. \*χarjē, -ō (originally instr.); Pl. nom. \*χarjōz, acc. \*χarjans, gen. χarjōn, dat. \*χarjomiz. All the forms of the sing. except the nom., and all forms of the pl. except the gen., are regularly developed from the corresponding prim. Germ. forms. \*χarjaz became \*haris (cp. § 155) and then the -j- in the cases where it was regular was extended to the nom. On *harjē*, see § 179.

The prim. Germ. forms of *haírdeis* were: Sing. nom. \*χirdijaz, acc. \*χirdijan, voc. \*χirdij(e), gen. \*χirdijesa, dat. \*χirdijē, -ō; Pl. nom. \*χirdijōz, acc. \*χirdijanz, gen. \*χirdijōn, dat. \*χirdijomiz. In the nom. acc. voc. sing. the -ij- became ī after the loss of a, -(e), -an, then the ī (written ei) being protected by a consonant remained in the nom., but became shortened in the acc. and voc. (but see § 154). In the gen. sing. -ije- became -iji- and then the j disappeared between vowels; whence *haírdeis*. After the -ij- had become -j- in the dat. sing. and all forms of the pl. the further development of these case endings was the same as that of *harjis* (§ 157).

§ 185. Like *harjis* are declined *andastaþjis*, *adversary*; *niþjis*, *kinsman*. Like *haírdeis* are declined *andeis*, *end*; *asneis*, *servant*; *luáiteis*, *wheat*; *lēkeis*, *physician*; *ragineis*, *counsellor*; *sipōneis*, *disciple*; *faúra·maþleis*, *ruler, prince*; *bökareis*, *scribe*; *láisareis*, *teacher*; *mötareis*, *toll-taker*.

## § 186.

## Neuters.

## SING.

## PLUR.

Nom. Acc. Voc. *kuni*, *race* •

*kunja*

Gen. *kunjis*

*kunjē*

Dat. *kunja*

*kunjam*

The nom. acc. sing. and pl. regularly go back to prim. Germ. \**kunjan*, \**kunjō*.

§ 187. Like *kuni* are declined *badi*, *bed*; *fraþi*, *understanding*; *nati*, *net*; *wadi*, *plunge*; *gawi* (gen. *gáujis*, § 150), *region*, *district*; *hawi* (dat. *háuja*), *hay*; *taui* (gen. *tōjis*, § 81), *deed*, *work*; *andbahti*, *service*; *arbi*, *heritage*; *garūni*, *counsel*; *gawaírþi*, *peace*; *kunþi*, *knowledge*; *reiki*, *power*; *þiubi*, *theft*; *ufar-mēli*, *superscription*; *faírguni*, *mountain*; *fastubni*, *observance*; *waldufni*, *power*. See § 183.

c. *wa*-stems.

§ 188.

Masculines.

SING.	PLUR.
Nom. <i>þius</i> , <i>servant</i>	<i>þiwōs</i>
Acc. <i>þiu</i>	<i>þiwans</i>
Gen. <i>þiwiſ</i>	<i>þiwē</i>
Dat. <i>þiwa</i>	<i>þiwam</i>

NOTE.—Of the masculine *wa*-stems there are only traces extant, viz. the nom. and gen. pl. of *\*þius* (§ 150), and the nom. sing. *snáiws*, *snow*, the acc. sing. of which would be *snáiw*, gen. *snáiwis*, see § 149, (3).

§ 189.

Neuters.

SING.	PLUR.
Nom. Acc. Voc. <i>kniu</i> , <i>knee</i>	<i>kniwa</i>
Gen. <i>kniwiſ</i>	<i>kniwē</i>
Dat. <i>kniwa</i>	<i>kniwam</i>

NOTE.—1. Only plural forms of *kniu* are extant. Like *kniu* is also declined *triu*, *wood* (§ 150).

2. *fraiw*, *seed*; *gáidw* (OE. *gād*), *want*, *lack*; *hláiw*, *grave*; *lēw*, *occasion*; *waúrstw*, *work*, retain the *w* in the nom. acc. sing., see § 149, (3), and are declined like *waúrd*.

2. THE *ō*-DECLENSION.

§ 190. The *ō*-declension contains feminine nouns only, and corresponds to the Latin and Greek *ā*-declension, for

which reason it is sometimes called the *ā*-declension. It is divided into pure *ō*-stems, *jō*-stems, and *wō*-stems. The *wō*-stems and also the *jō*-stems with a short radical syllable are declined exactly like the pure *ō*-stems. The remaining *jō*-stems are also declined like the pure *ō*-stems, except that the nom. sing. ends in *-i*.

## § 191.

a. Pure *ō*-stems.

SING.	PLUR.
Nom. Acc. <i>giba</i> , <i>gift</i>	<i>gibōs</i>
Gen. <i>gibōs</i>	<i>gibō</i>
Dat. <i>gibái</i>	<i>gibōm</i>

The prim. Germ. forms of *giba* were: Sing. nom. \**gebō*; acc. \**gebōn* (cp. Gr. *χώραν*, *land*), gen. \**gebōz*, dat. \**gebai* older \**gebōi* (= Indg. *·āi*, cp. Gr. *θεᾶ*, *to a goddess*); Pl. nom. acc. \**gebōz*, gen. \**gebōn*, dat. \**gebōmiz*, from which the corresponding Gothic forms are regularly developed.

§ 192. Like *giba* are declined a very large number of feminine nouns, as *alva*, *river*; *aírþa*, *earth*; *bida*, *request*; *bōka*, *letter*; *bóta*, *advantage*; *kara*, *care*; *féra*, *country, region*; *graba*, *ditch*; *haírda*, *herd*; *hveila*, *time*; *karkara*, *prison*; *láiba*, *remnant*; *mōta*, *custom-house*; *mulda*, *dust*; *nēpla*, *needle*; *rūna*, *mystery*; *razda*, *language*; *sáiwala*, *soul*; *saúrga*, *sorrow*; *stibna*, *voice*; *staua*, *judgment*; *þiuda*, *people*; *wamba*, *womb*.

*Wō*-stems—*bandwa*, *sign, token*; *fijaþwa* (*fiaþwa*), *hatred*; *frijaþwa* (*friaþwa*), *love*; *nidwa*, *rust*; *triggwa*, *covenant*.

*jō*-stems—with a short radical syllable—*brakja*, *strife*; *halja*, *hell*; *ludja*, *face*; *plapja*, *street*; *sibja*, *relationship*; *sunja*, *truth*; *wrakja*, *persecution*. The nom. sing. had its *-a* either from the pure *ō*-stems or else it was the acc., used for the old nominative. See § 193.

## § 193.

## b. jō-stems.

## SING.

Nom.	bandi, <i>band</i>
Acc.	bandja
Gen.	bandjōs
Dat.	bandjái

## PLUR.

bandjōs
bandjōs
bandjō
bandjōm

Excepting the nom. sing. the prim. Germ. case endings were the same as those of the pure ō-stems. The nom. sing. was \*bandī, which regularly became bandi in Gothic.

§ 194. Like bandi are declined jō-stems which have a long stem-syllable, and those whose stems are polysyllabic, as frijōndi, *friend*; fráistubni, *temptation*; háipi, *field*; háiti, *command*; mawi (gen. máujōs, § 150), *maiden*; þiudangardi, *kingdom*; þiwi (gen. þiujōs, § 150), *maid-servant*; þüsundi, *thousand*; wasti, *clothing*; wundufni, *wound*.

## 3. THE i-DECLENSION.

§ 195. The i-declension contains only masculine and feminine nouns, and corresponds to the Lat. and Gr. i-declension (nom. Lat. -is, Gr. -ις, acc. -im, -ιν). In the parent language the masc. and fem. i-stems were declined alike. In Gothic the nom. acc. voc. sing. regularly fell together with the a-declension (§ 179), which was the reason why the gen. and dat. sing. and probably also the gen. pl. of the masc. nouns were re-formed after the analogy of the a-declension.

## § 196.

## a. Masculines.

## SING.

Nom.	gasts, <i>guest</i>
Voc.	gast
Acc.	gast
Gen.	gastis
Dat.	gasta

## PLUR.

gasteis
gastins
gastē
gastim

On the pl. forms see § 198.

NOTE.—1. On nom. forms like *drus*, *fall*, *baúr*, *child*, *son*, gen. *drusis*, *baúris*, see § 175. On the nom. sing. *náus*, *corpse*, beside nom. pl. *naweis*, see § 150.

2. The endings of the whole of the singular and of the gen. plural being the same as those of the a-declension, it can only be decided by aid of comparison with the other Germanic languages, whether a noun, whose pl. nom. dat. or acc. is not extant, belongs to this or to the a-declension. Thus the mutated vowel in OE. *cyme*, *coming*; *dryre*, *fall*, shows that Goth. *qums*, *drus* belong to the i-declension.

§ 197. Like *gasts* are declined *arms*, *arm*; *balgs*, *wine-skin*; *barms*, *bosom*, *lap*; *brūþfaþs* (gen. *fadis*, § 173), *bridegroom*; *gards*, *house*; *hups*, *hip*; *láists*, *track*; *mats*, *meat*; *muns*, *thought*; *saggws*, *song*; *sáiws*, *sea*; *sáuþs* (gen. *sáudis*, § 173), *sacrifice*; *staþs* (gen. *stadir*, § 173), *place*; *striks*, *stroke*; *þlaúhs*, *flight*.

## § 198.

## b. Feminines.

	SING.	PLUR.
Nom.	<i>ansts</i> , <i>favour</i>	<i>ansteis</i>
Voc.	<i>anst</i>	
Acc.	<i>anst</i>	<i>anstins</i>
Gen.	<i>anstáis</i>	<i>anstē</i>
Dat.	<i>anstái</i>	<i>anstim</i>

The prim. Germ. forms of *ansts* were: Sing. nom. \**anstiz*, acc. \**anstin*, voc. \**ansti*, gen. \**anstaiz* (= Indg. -eis, -ois), dat. \**anstēi* (originally the loc. ending); Pl. nom. \**anstīz* (older -ijiz = Indg. -ejes, cp. Skr. *tráyas*, Gr. *τρεῖς* from \**τρέ(j)ες*, *three*); acc. \**anstinz*, gen. \**ansti(j)ōn*, dat. \**anstimiz*, from which the Gothic forms are regularly developed except the gen. pl. which was formed direct from *anst* + the gen. pl. ending -ē, see §§ 87, 179.

NOTE.—On forms like nom. *usstass*, gen. *usstassáis*, *resurrection*, see § 175.

§ 199. Like *ansts* are declined a great many feminine nouns, as *áihts*, *property*; *arbáíþs* (gen. *arbáidáis*), *labour*;

asans, *harvest*; anabūsns (anabusns ?), *command*; andahafts, *answer*; dáils, *portion*; dēps (gen. dēdáis), *deed*; fadreins, *family*; fahēps (gen. fahēdáis), *joy*; fralusts, *loss*; frawaúrhts, *sin*; gabaúrps, *birth*; gahugds, *thought*; gakusts, *test*; gamunds, *remembrance*; ganists, *salvation*; gaqumþs, *assembly*; garuns, *market-place*; gaskafts, *creation*; gataúrþs, *destruction*; haúrds, *door*; lists, *craftiness*; missadēps (-dēds), *misdeed*; magaþs, *maid*; mahts, *power*; manasēþs (gen. -sēdáis), *world*; mikildüþs, *greatness*; náuþs, *need*; qēns, *woman*; saúhts, *sickness*; siuns, *sight*; slaúhts, *slaughter*; sōkns, *search*; táikns, *token*; þaúrfts, *need*; urrists, *resurrection*; wēns, *hope*; waúrts, *root*; wrōhs, *accusation*.

NOTE.—háims, *village*, is declined like ansts in the singular, but like giba (§ 191) in the plural.

§ 200. In the same manner are also declined the abstract nouns formed from weak verbs of the second and third conjugation; as laþóns, *invitation*, inf. laþōn, *to invite*; mitóns, *a thought*, inf. mitōn, *to think over*; salbóns, *ointment*, inf. salbōn, *to anoint*; sunjóns, *a verifying*, inf. sunjōn, *to verify*; bauáins, *dwelling*, inf. bauan, *to inhabit*; libáins, *life*, inf. liban, *to live*; þuláins, *sufferance*, inf. þulan, *to suffer*. Abstract nouns formed from weak verbs of the first conjugation are also declined in the same manner except that the nom. and gen. plural are like those of the ð-declension (§ 191), thus láiseins, *doctrine*, gen. láiseináis, but nom. gen. pl. láiseinōs, láiseinō; other examples are galáubeins, *faith*, inf. galáubjan, *to believe*; dáupeins, *baptism*, inf. dáupjan, *to baptize*; naseins, *salvation*, inf. nasjan, *to save*. See § 153 note.

#### 4. THE U-DECLENSION.

§ 201. The u-declension comprises masculine, feminine and neuter nouns, and corresponds to the Lat. and Gr.

u-declension (nom. masc. and fem. Lat. *-us*, Gr. *-u\$*, acc. *-um*, *-ur*; neut. nom. acc. *-ū*, *-u*, *-u*).

§ 202. a. Masculines and Feminines.

SING.

Nom.	<b>sunus</b> (masc.), <i>son</i>	<b>handus</b> (fem.), <i>hand</i>
Voc.	<b>sunu</b>	<b>handu</b>
Acc.		
Gen.	<b>sunáus</b>	<b>handáus</b>
Dat.	<b>sunáu</b>	<b>handáu</b>

PLUR.

Nom.	<b>sunjus</b>	<b>handjus</b>
Acc.	<b>sununs</b>	<b>handuns</b>
Gen.	<b>suniwē</b>	<b>handiwē</b>
Dat.	<b>sunum</b>	<b>handum</b>

NOTE.—The above are the regular endings, but in a few instances the singular *áu*- and *u*-endings have been confused by later scribes, e. g. nom. *sunáus* beside *sunus*, dat. *sunu* beside *sunáu*, voc. *sunáu* (frequently) beside *sunu*.

The prim. Germ. forms of *sunus* were: Sing. nom. \**sunuz*, acc. \**sunun*, voc. \**sunu* and \**sunau* (= Indg. *-ou*, cp. Lith. *sūnaū*), gen. \**sunauz* (= Indg. *-eūs*, *oūs*, cp. Lith. *sūnaūs*), dat. \**sunēu* (originally loc.); Pl. nom. \**suniwiz* (= Indg. *-ewes*, cp. Gr. Ionic *πήχεες* from \**πήχεες*, *fore-arms*); acc. \**sununz*, gen. \**suniwōn* (= Indg. *-ewōm*, cp. Gr. *πήχεων* from \**πήχεεων*), dat. \**sunumiz*, from which the Gothic forms are all regularly developed except the *-ē* in the gen. plural, see § 179. The fluctuation between *sunu* and *sunáu* in the voc. sing. may be due to the old double forms. In the nom. pl. \**suniwiz* became \**suniuz* and then *sunjus* (§ 150 note).

§ 203. Similarly are declined the following masculine nouns and a few others: *áirus*, *messenger*; *asilus*, *ass*; *dáupus*, *death*; *faírhús*, *world*; *fótus*, *foot*; *húhrus*, *hunger*; *haírus*, *sword*; *hliftus*, *thief*; *ibnassus*, *evenness*; *kustus*, *test*; *lípus*, *limb*; *luftus*, *air*; *lustus*, *desire*; *magus*,

*boy*; *sakkus, sackcloth*; *sidus, custom*; *skadus, shadow*; *skildus, shield*; *tunþus, tooth*; *þaúrnus, thorn*; *þiudi-nassus, kingdom*; *wiþrus, lamb*; *wulþus, glory*; *wintrus, winter*.

§ 204. Besides *handus* also the three feminine nouns *asilus, she-ass*; *kinnus, cheek*; *waddjus, wall*.

### b. Neuters.

§ 205. Of the neuter *u*-stems only a few traces are extant in Gothic. No plural forms occur.

Nom. Acc. *faíhu, cattle*

Gen. *faíháus*

Dat. *faíháu*

NOTE.—The gen. *faíháus* does not occur, but it can be inferred from *filáus*, the adverbial gen. of *filu, much*. *gáiru* (nom. sing.), *goad*, and *sihu* (acc. sing.), *victory*, occur only once, and as glosses; the latter is probably miswritten for *sigu*, which would then presuppose a masc. form *\*sigus* = OHG. *sigu*, otherwise we should expect *safhu* (§ 69). The acc. form *leíþu, strong drink*, probably also belongs here, since it is neuter in all the other old Germanic languages.

The nom. acc. ended in the parent language in *-u* which regularly remained in Gothic (§ 88).

### B. WEAK DECLENSION (n-STEMS).

§ 206. In the parent language the nom. sing. ended partly in *-en*, *-on*, and partly in *-ě*, *-ō*. The reason for this difference is unknown. The various Indg. languages generalized one or other of the two forms in prehistoric times, as in Gr. nom. *ποιμήν, shepherd*; *ἡγεμών, leader*; acc. *ποιμένα, ἡγεμόνα*, beside nom. Skr. *rājā, king*; Lat. *homo, man*; *sermo, discourse*; acc. *rājānam, hominem, sermō-nem*. In prim. Germanic the two forms existed side by side, as in Goth. *hana* from *-en*, *-on* (§ 87, (1)), beside *tuggō, haírtō* from *-ě* (§ 89). In Goth. the *-ō* became

restricted to the feminine and neuter, whereas in the West Germanic languages it became restricted to the masculine, as OE. *guma*, OS. *gumo*, OHG. *gomo*, *man*, from *-ð*, beside OE. *tunge*, OS. *tunga*, OHG. *zunga*, *tongue*; OE. *ēage*, OS. *ōga*, OHG. *ouga*, *eye*, from *-ōn*.

In the inflected forms the stem-endings had originally the following phases of ablaut: acc. sing. and nom. pl. *-on*, loc. sing. *-en*, gen. dat. sing. and acc. gen. pl. consonantal *-n*, dat. and loc. pl. vocalic *-n*. These distinctions were not faithfully preserved in the historic period of any of the Indg. languages. Owing to levelling out in various directions the different stem-endings were extended to cases to which they did not originally belong. Thus in Gothic the *-an-* in the nom. pl. *hanans* from prim. Germ. *\*xananiz* was extended to the gen. The old form is still found in *ab-n-ē*, *of men*; *aúhs-n-ē*, *of oxen*; *man-n-ē*, *of men*. In *tuggō* the *ō* of the nom. sing. was extended to the other cases. And similarly in OE. the *-an-* of the acc. sing. of *guma*, *man*; *tunge*, *tongue*, was extended to the gen. and dat., so that all three cases became the same: *guman*, *tungan*.

The masc. and fem. *n*-stems were originally declined alike, as in Latin, Greek and Sanskrit, but already in the prehistoric period of the Germanic languages they became differentiated in some of the cases by partly generalizing one or other of the forms. Thus, as we have seen above, the nom. sing. originally ended in *-ð* or *-ōn* in both genders, Gothic restricted *-ð* to the feminine and *-ōn* to the masculine, but in the West Germanic languages the reverse took place. In the feminine Gothic O.Icel. OS. and OHG. levelled out the original long vowel of the nom. sing. into the oblique cases, whereas OE. had the same forms as the masculine except in the nom. sing. *tunge* from prim. Germanic *-ōn*.

From a morphological point of view the *n*-stems should

be divided into **-an**, **-jan**, and **-wan** stems, but in Gothic as in the other Germanic languages all three classes were declined alike.

## § 207.

## a. Masculines.

	SING.	PLUR.
Nom. <i>hana</i> , <i>cock</i>		<i>hanans</i>
Acc. <i>hanan</i>		<i>hanans</i>
Gen. <i>hanins</i>		<i>hananē</i>
Dat. <i>hanin</i>		<i>hanam</i>

The prim. Germanic forms of *hana* were: Sing. nom. **\*xanēn** or **-ōn** (cp. Gr. ποιμῆν, *shepherd*; ἡγεμών, *leader*), acc. **\*xananun** (cp. Gr. ἡγεμόνα), gen. **\*xanenaz** or **\*xaniniz** (cp. Gr. ποιμένος), dat. (originally loc.) **\*xanini** (cp. Gr. ποιμένι); Pl. nom. **\*xananiz** (cp. Gr. ἡγεμόνες), acc. **\*xananunz** older **\*xannunz** (cp. Gr. ἡγεμόνας, κύνας = Indg. **\*kun·ns** (§§ 53-4), *dogs*), gen. **\*xannōn** (cp. Goth. aúhsn·ē, O.E. *oxn-a*, *of oxen*, Gr. κυν-ῶν, *of dogs*), dat. **\*xanunmiz**. The Gothic cases of the sing. and the nom. pl. are regularly developed from the corresponding prim. Germanic forms. The acc. pl. *hanans* is the nom. used for the accusative. **\*xannōn** would have become **\*hannō**; *hananē* had the second **-an-** from the nom. pl., and the **-ē** is of the same unknown origin as in *dagē* (§ 179). The dat. pl. was formed direct from *han-* + *am*, the ending of the a-stems.

§ 208. Like *hana* are declined a great number of weak masculines; as *aha*, *mind*; *ahma*, *spirit*; *atṭa*, *father*; *brunna*, *well*, *spring*; *blōma*, *flower*; *fana*, *bit of cloth*; *galga*, *cross*, *gallows*; *gajuka*, *companion*; *garda*, *fold*; *gataúra*, *tear*, *rent*; *guma*, *man*; *hiuhma*, *crowd*; *hliuma*, *hearing*; *liuta*, *hypocrite*; *lukarnastaþa*, *candlestick*; *magula*, *little boy*; *malma*, *sand*; *mēna*, *moon*; *nōta*, *stern of a ship*; *nuta*, *fisherman*; *skula*, *debtor*; *smakka*, *fig*; *snaga*, *garment*; *swaíhra*, *father-in-law*; *staua*, *judge*; *weiha*, *priest*.

arbi-numja, *heir*; arbja, *heir*; baúrgja, *citizen*; bandja, *prisoner*; faúra-gaggja, *governor*; fiskja, *fisher*; fráuja, *master*; gasinþja, *companion*; gudja, *priest*; haúrnja, *horn-blower*; nélundja, *neighbour*; swiglja, *piper*; timrja, *carpenter*; wardja, *guard*; wilja, *will*. See § 153 note.

gawaúrstwa, *fellow-worker*; skuggwa, *mirror*; sparwa, *sparrow*.

NOTE.—aba, *man*, has in the gen. pl. abnē, dat. pl. abnam; and aúhsa, *ox*, has in the gen. pl. aúhsnē. See § 206.

§ 209. SING.

Nom.	manna, <i>man</i>
Acc.	mannan
Gen.	mans
Dat.	mann

PLUR.

	mans, <i>mannans</i>
	mans, <i>mannans</i>
	mannē
	mannam

manna generalized the weak stem-form man-n- which originally belonged only to the gen. dat. sing. and to all forms of the pl. except the nom. (§ 206), cp. the similar levelling in Latin in *caro*, *flesh*, acc. *carnem*, gen. *carnis*, dat. *carni*, nom. pl. *carnēs*, beside *homo*, *man*, *hominem*, *hominis*, *hominī*, nom. pl. *hominēs*. Sing. nom. manna for \*mana; acc. mannan for \*manan; gen. mans from \*man-n-iz, for \*manins, dat. mann from \*manni, for \*manin; Pl. nom. mannans for \*manans from \*mananiz, mans from \*man-n-iz, gen. mannē like aúhsnē (§ 206), dat. mannam formed like han-am (§ 207). The acc. pl. is the nom. used for the accusative. In the gen. sing. and nom. acc. pl. the -nnz was simplified to -ns after the loss of the -i- (§ 158 note).

§ 210.

b. Feminines.

SING.

Nom.	tuggō, <i>tongue</i>	managei, <i>multitude</i>
Acc.	tuggōn	managein
Gen.	tuggōns	manageins
Dat.	tuggōn	managein

## PLUR.

Nom. Acc. <b>tuggōns</b>	manageins
Gen. <b>tuggōnō</b>	manageinō
Dat. <b>tuggōm</b>	manageim

The fem. n-stems were originally declined like the masculine. As has been pointed out in § 206 the -ō of the nom. *tuggō* was levelled out into the oblique cases just as in Lat. *sermo*, *discourse*, acc. *sermōnem*, gen. *sermōnis*, dat. *sermōnī*, abl. *sermōne*; Pl. nom. acc. *sermōnēs*, gen. *sermōnum*, dat. abl. *sermōnibus*. The -ō in the gen. pl. regularly goes back to prim. Germanic -ōn (§ 87, (i)). The dat. pl. was formed direct from *tugg-* + -ōm, the ending of the ō-stems (§ 191).

The in-stems had -in- in all forms of the sing. and pl. already in prim. Germanic, as Sing. nom. \*managīn, acc. \*managīnun; gen. \*managīnaz, or -iz, dat. \*managīni; Pl. nom. \*managīniz, acc. \*managīnunz, gen. \*managīnōn, dat. \*managīnmiz, from which the Gothic forms, except the nom. sing. and acc. dat. plural, were regularly developed. The regular nom. sing. would be \*managi (§ 87, (i)). *managei* was a new formation with -ei from the oblique cases. The acc. pl. *manageins*\* is the nom. used for the accusative (cp. § 207). The dat. pl. *manageim* was a new formation similar to *hanam*, *tuggōm*. On the origin of this declension, see Brugmann's *Grundriss*, vol. II (second ed.), pp. 312-18.

§ 211. Like *tuggō* are declined a large number of nouns, as *aglō*, *anguish*; *azgō*, *ash*; *brinnō*, *fever*; *driusō*, *slope*; *fullō*, *fulness*; *gajukō*, *parable*; *kalbō*, *calf*; *mawiłō*, *young maiden*; *mizdō*, *reward*; *qinō*, *woman*; *staírnō*, *star*; *swaíhrō*, *mother-in-law*; *þāhō*, *clay*; *þeihuō*, *thunder*.

*arbjō*, *heiress*; *brunjō*, *breast-plate*; *gatimrjō*, *building*; *hēpjō*, *chamber*; *niþjō*, *female cousin*; *raþjō*, *account*; *sakjō*, *strife*.

*gatwō*, *street*; *ühtwō*, *early morn*; *wahtwō*, *watch*.

§ 212. Like *managei* are declined a large number of nouns, most of which are formed from adjectives, as *agláitei*, *lasciviousness*; *ájpei*, *mother*; *áudagei*, *blessedness*; *báitrei*, *bitterness*; *balpei*, *boldness*; *baírhtei*, *brightness*; *bleiþei*, *mercy*; *diupei*, *depth*; *drugkanei*, *drunkenness*; *fródei*, *understanding*; *gagudei*, *piety*; *garáhþei*, *righteousness*; *háuhhaírtei*, *pride*; *hlütrei*, *purity*; *kilpei*, *womb*; *liutei*, *deceit*; *marei*, *sea*; *mikilei*, *greatness*; *þramstei*, *locust*; *þaúrstei*, *thirst*.

## § 213.

## c. Neuters.

	SING.	PLUR.
Nom. Acc. <i>haírtō</i> , <i>heart</i>		<i>haírtōna</i>
Gen. <i>haírtins</i>		<i>haírtanē</i>
Dat. <i>haírtin</i>		<i>haírtam</i>

The neuter *n*-stems had originally the same endings as the masc. and fem. except in the acc. sing. and nom. acc. plural. Nom. acc. sing. *haírtō* from *\*xertō* (§ 206). The nom. acc. pl. had *-ōnē* in the Indg. parent language. This was changed in prim. Germanic into *-ōnō* with *-ō* from the neut. *a*-stems (§ 181). *-ōnō* regularly became *-ōna* in Gothic. The dat. pl. *haírtam* was formed in the same manner as *hanam* (§ 207).

§ 214. Like *haírtō* are declined the following nouns:—*áugō*, *eye*; *áusō*, *ear*; *áugadaúrō*, *window*; *barnilō*, *little child*; *kaúrnō*, *corn*; *sigljō*, *seal*; *þáirkō*, *hole*.

NOTE.—*watō*, *water*, has in the dat. pl. *watnam*, and *namō*, *name*, has in the nom. acc. pl. *namna*; other plural cases of these two words are not extant.

## C. MINOR DECLENSIONS.

## § 215.

i. Stems in *-r*.

	SING.	PLUR.
Nom. <i>brōþar</i> , <i>brother</i>		<i>brōþrjus</i>
Acc. <i>brōþar</i>		<i>brōþruns</i>
Gen. <i>brōþrs</i>		<i>brōþrē</i>
Dat. <i>brōþr</i>		<i>brōþrum</i>

In the parent language the words for *father*, *mother* and *daughter* had in the sing. nom. -tēr, acc. loc. -ter-, voc. -ter, gen. dat. -tr- (with consonantal r), Pl. nom. -ter-, acc. gen. -tr- (with consonantal r), dat. loc. -tr- (with vocalic r), cp. § 206. The word for *brother* had sing. nom. -tōr or -tēr, and the word for *sister* -ōr (see § 147) with short -or- or loss of -o- in the other cases just as in -tēr, -ter-, -tr-. In Gothic. -e-, -o- regularly became -a- before the following -r- (cp. §§ 39 note, 106). The prim. Germ. forms of *brōþar* were: Sing. nom. \*brōþōr, or -ēr (cp. Gr. Dor. φράτωρ, φράτηρ, *member of a clan, patrīs, father*), acc. \*brōþarun, or -erun (cp. φράτωρα, φράτερα), voc. \*brōþar, or -er (cp. φράτωρ, φράτηρ), gen. \*brōþraz, or -iz (cp. πατρός, Lat. *patris*), dat. \*brōþri (cp. πατρί); Pl. nom. \*brōþariz, or -iriz (cp. φράτορες, πατέρες), acc. \*brōþrunz, gen. \*brōþrōn (cp. πατρῶν), dat. \*brōþrumiz; from which all the Gothic forms are regularly developed except the nom. sing. and the nom. and gen. plural. The nom. sing. is the acc. or voc. used for the nominative. The ending -ōr, -ēr would not have become -ar in Gothic, see § 39 note. The nom. pl. was formed after the analogy of *sunjus* (§ 202) owing to the acc. and dat. pl. regularly falling together in both declensions. On the -ē in *brōþrē* see § 179.

§ 216. In the same manner are declined:—daúhtar, *daughter*; swistar (§ 147), *sister*. The word *fadar, father*, only occurs once, and that in the voc. or nom. sing. \*mōdar, *mother*, does not occur at all, instead of which áiþei (§ 212) is used.

## 2. Stems in -nd.

§ 217. The nouns of this declension are old present participles, like Lat. *ferēns, bearing*, gen. *ferentis*, and originally had the same case endings as the other consonantal stems. But in Gothic as in the other Germanic languages they underwent various new formations. The

nom. sing. was a new formation with -d- from the inflected forms, cp. Lat. *ferēns* from \*ferenss older \*ferents (§ 138); acc. *frijōnd* from \*frijōndun, dat. *frijōnd* from \*frijōndi; nom. pl. *frijōnds* from \*frijōndiz, which was also used for the accusative. The gen. sing. and gen. dat. pl. were formed after the analogy of the a-stems (§ 179). For the declension of the present participles in Gothic, see § 239.

SING.	PLUR.
Nom. <i>frijōnd</i> , <i>friend</i>	<i>frijōnd</i> s
Voc. Acc. <i>frijōnd</i>	<i>frijōnd</i> s
Gen. <i>frijōndis</i>	<i>frijōndē</i>
Dat. <i>frijōnd</i>	<i>frijōndam</i>

§ 218. In like manner are inflected the extant forms of *allwaldands*, *the Almighty*; *bisitands*, *neighbour*; *dáupjands*, *baptizer*; *fráujinōnd*s, *ruler*; *fjands*, *enemy*; *fraweitands*, *avenger*; *gibands*, *giver*; *mērjands*, *proclaimer*; *midumōnd*s, *mediator*; *nasjands*, *saviour*; *talzjands*, *teacher*.

### 3. Masculines.

§ 219. Of the masculines belonging here we have only traces, as sing. nom. *mēnōþs*, *month*, gen. *mēnōþs* (or *mēnōþis*?), dat. *mēnōþ*, pl. nom. acc. *mēnōþs*, dat. *mēnōþum*; sing. nom. *reiks*, *ruler*, gen. *reikis*, dat. *reik*, pl. nom. acc. *reiks*, gen. *reikē*, dat. *reikam*; sing. nom. *weitwōðs*, *witness*, acc. *weitwōð*, pl. nom. *weitwōðs*, gen. *weitwōðē*.

### § 220.

### 4. Feminines.

SING.	PLUR.
Nom. <i>baúrgs</i> , <i>city</i>	<i>baúrgs</i>
Acc. <i>baúrg</i>	<i>baúrgs</i>
Gen. <i>baúrgs</i>	<i>baúrgē</i>
Dat. <i>baúrg</i>	<i>baúrgim</i>

The prim. Germ. forms of baúrgs were: Sing. nom. \*burxs (§ 138), acc. \*burzun, gen. \*burgaz or -iz, dat. \*burgi; Pl. nom. \*burgiz, acc. \*burgunz, gen. \*burgōn, dat. \*burgumiz, from which are regularly developed the gen. dat. sing. and nom. plural (but see § 169). Nom. sing. baúrgs for \*baúrhs with g from the other cases. The acc. pl. is the nom. used for the accusative. The acc. sing. and gen. and dat. pl. were formed after the analogy of the i-stems (§ 198). The regular forms would have been \*baúrgu, \*baúrgō, \*baúrgum.

§ 221. In the same manner are declined:—alhs, *temple*; brusts, *breast*; dulþs, *feast*; miluks, *milk*; mitaþs (gen. mitads), *measure*; nahts, *night*, but dat. pl. nahtam, formed after the analogy of dagam (§ 179); spaúrds, *racecourse*; waíhts, *thing*.

NOTE.—dulþs and waíhts are also declined according to the i-declension (§ 198).

### 5. Neuters.

§ 222. Sing. nom. acc. fón, *fire*, gen. funins, dat. funin. No plural forms occur.

## CHAPTER XI

### ADJECTIVES

#### THE DECLENSION OF ADJECTIVES.

§ 223. In the parent Indg. language nouns and adjectives were declined alike without any distinction in endings, as in Latin, Greek, and Sanskrit. What is called the uninflected form of adjectives in the Germanic languages is a remnant of the time when nouns and adjectives were declined alike. But already in Indo-Germanic the pronominal adjectives had partly nominal and partly pronominal endings as in Sanskrit. In prim. Germanic the

endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes *-en-*, *-on-*, which were originally used to form *nomina agentis*, and *attributive nouns*, as Lat. *edō* (gen. *edōnis*), *glutton*, Goth. *staua*, *judge*, *wardja*, *guard*, *watchman*, gen. *stauins*, *wardjins*; Lat. adjectives *catus*, *sly*, *cunning*, *rūfus*, *red*, *red-haired*, *silus*, *pug-nosed*, beside the proper names *Catō* (gen. *Catōnis*), lit. *the sly one*, *Rufō*, *the red-haired man*, *Silō*, *the pug-nosed man*; and similarly in Gothic *blinds*, *blind*, *liuts*, *hypocritical*, *deceitful*, *weihs*, *holy*, beside *blinda*, *blind man*, *liuta*, *hypocrite*, *weiha*, *priest*, lit. *holy one*. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as *ahma sa weiha*, lit. *ghost the holy one*; OE. *Wulfmār se geonga*, *Wulfmār the Young*, OHG. *Ludowīg ther snello*, *Ludwig the Brave*, cp. NHG. *Karl der Grosse*. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also *adjectival n-stems* in the parent Indg. language, but that they did not have *vocalic stems* beside them as is the case in the Germanic languages.

§ 224. In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

#### A. THE STRONG DECLENSION.

§ 225. The strong declension contains *a*-stems, *i*-stems, and *u*-stems. The case endings are partly nominal and

partly pronominal, the latter are printed in italics. The nominal endings have already been explained in the vocalic declension of nouns. The pronominal endings will be explained in § 265.

### a-stems.

§ 226. The a-stems are sub-divided into pure a-stems, ja-stems, and wa-stems. The nominal endings of the pure a-stems for the three genders are the same as those of dags (§ 179), waúrd (§ 181), giba (§ 191).

#### Pure a-stems.

##### SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinds, <i>blind</i>	blind, <i>blindata</i>	blinda
Acc.	blindana	blind, <i>blindata</i>	blinda
Gen.	blindis	blindis	blindai <sup>zōs</sup>
Dat.	blindamma	blindamma	blindái

##### PLUR.

Nom.	blindái	blinda	blindōs
Acc.	blindans	blinda	blindōs
Gen.	blindáizē	blindáizē	• blindáizō
Dat.	blindáim	blindáim	þlindáim

NOTE.—On adjectives like láus, *empty* (gen. láusis); gaqiss, *consenting* (gen. gaqissis), see § 175; góþs (gen. gódis), *good*, see § 178; liufs (gen. liubis), *dear*, see § 161.

§ 227. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are áiweins, *eternal*; aírpeins, *earthly*; alls, *all*; arms, *poor*; áudags, *blessed*; báirhts, *bright*; báitrs, *bitter*; barnisks, *childish*; diups, *deep*; dumb, *dumb*; dwals, *foolish*; fagrs, *beautiful*; fróþs (gen. fródis), *wise*; fulgins, *hidden*; fulls, *full*; galeiks, *like*; gáurs, *sad*; góþs (gen. gódis), *good*; gré-dags, *hungry*; gulþeins, *golden*; háils, *whole*; halts, *lame*; handugs, *wise*; hlütrs, *pure*; hulþs, *gracious*; ibns, *even*;

juggs, *young*; kalds, *cold*; laggs, *long*; lats, *lothful*; leitils, *little*; liufs (gen. liubis), *dear*; mahts, *possible*; mahteigs, *mighty*; manags, *much*; mikils, *great*; mōdags, *angry*; ráíhts, *right*; saþs (gen. sadis), *full*; sineigs, *old*; siuks, *sick*; smals, *small*; snutrs, *wise*; swarts, *black*; swērs, *honoured*; swinþs, *strong*; tils, *fit*; ubils, *evil*; unweis, *unlearned*; waírþs, *worthy*; weihs, *holy*.

ja-stems.

§ 228. The ja-stems are divided into two classes like the corresponding declension of nouns (§ 183): (1) ja-stems with a short radical syllable, and those whose stems end in a vowel; (2) ja-stems with a long stem-syllable. The latter only differ from the former in the singular. The nominal endings of (1) are the same as those of harjis (§ 184), kuni (§ 186), giba (§ 191); and of (2) haírdeis (§ 184), kuni (§ 186), bandi (§ 193).

SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. midjis, <i>middle</i>	midi, midjata	midja
Acc. midjana	midi, midjata	midja
Gen. midjis	midjis	midjáisōs
Dat. midjamma	midjamma	midjái

PLUR.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. midjái	midja	midjōs
Acc. midjans	midja	midjōs
Gen. midjáizē	midjáizē	midjáizō
Dat. midjáim	midjáim	midjáim

§ 229. Like midjis are declined aljis, *other*; gawiljis, *willing*; sunjis, *true*; unsibjis, *lawless*; fullatōjis, *perfect*; niujis, *new*; ubiltōjis, *evil-doing*. Frija-, *free*, has in the nom. sing. masc. freis (§ 153).

## § 230.

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>wilþeis</i> , <i>wild</i>	<i>wilþi</i> , <i>wilþjata</i>	<i>wilþi</i>
Acc. <i>wilþjana</i>	<i>wilþi</i> , <i>wilþjata</i>	<i>wilþja</i>
Gen. <i>wilþeis</i>	<i>wilþeis</i> (or <i>-jis?</i> )	<i>wilþjaizōs</i>
Dat. <i>wilþjamna</i>	<i>wilþjamna</i>	<i>wilþjái</i>

NOTE.—The gen. sing. of an adjective belonging to this class is not extant.

§ 231. Like *wilþeis* are declined *aírzeis*, *astray*; *alþeis*, *old*; *fairneis*, *old*; *wōþeis*, *sweet*.

## wa-stems.

§ 232. The *wa*-stems are declined like the pure *a*-stems. Only a very few adjectives of this class are extant in Gothic: *triggws*, *true*; *lasiws*, *weak*, the regular form of which would be *\*lasius* (§ 150), occurs once only, and that in the nom. sing. masc. The nom. singular forms *\*qius*, *alwe*, pl. *qiwái*; *\*fáus*, *little*, pl. *fawái*; *\*usskáus*, *vigilant*, pl. *usskawái*, do not occur. See §§ 149, 150.

## i-stems.

§ 233. With the exception of the nom. sing. all genders, the acc. sing. neut., and the gen. sing. masc. and neut., all the forms went over into the *ja*-declension with the same endings as *midjis* (§ 228). Nom. sing. *hráins* like *gasts* (§ 196), *ansts* (§ 198); gen. sing. *hráinis* like *gastis*; nom. acc. sing. neut. *hráin* from prim. Germ. *\*xraini*, cp. OE. *bryce* (neut.) from *\*bruki*, *brittle*; Gr. *τόπι*, *skilful*. The gen. sing. fem. of an adjective of this class is not extant; nor is the *-ata* form of the nom. acc. sing. neuter.

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. hráins, <i>clean</i>	hráin	hráins
Acc. hráinjana	hráin	hráinja
Gen. hráinis	hráinis	*hráinjáizōs
Dat. hráinjamma	hráinjamma	hráinjái

## PLUR.

Nom. hráinjái	hráinja	hráinjōs
Acc. hráinjans	hráinja	hráinjōs
Gen. hráinjáizē	hráinjáizē	hráinjáizō
Dat. hráinjáim	hráinjáim	hráinjáim

§ 234. Like hráins are declined analáugns, *hidden*; anasiuns, *visible*; andanēms, *pleasant*; áups, *desert*; brüks, *useful*; gafáurs, *well-behaved*; gamáains, *common*; sēls, *kind*; skáuns, *beautiful*; skeirs, *clear*; suts (? sūts), *sweet*; and a few others.

## u-stems.

§ 235. The u-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. and are like sunus (§ 202), faíhu (§ 205). The gen. and dat. sing. of all genders are wanting. The ending of the gen. sing. masc. and neut. would probably be -áus; cp. the adverbial gen. filáus (§ 205 note). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the ja-declension.

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. hardus, <i>hard</i>	hardu, hardjata	hardus
Acc. hardjana	hardu, hardjata	hardja
Gen. *hardáus	*hardáus	*hardjáizōs
Dat. *hardjamma	*hardjamma	*hardjái

## PLUR.

Nom.	hardjái	*hardja	hardjōs
Acc.	hardjans	*hardja	hardjōs
Gen.	hardjáizē	hardjáizē	hardjáizō
Dat.	hardjáim	hardjáim	hardjáim

§ 236. Like **hardus** are declined the following adjectives: —aggwus, *narrow*; agius, *difficult*; hnasqus, *soft*; kaúrus, *heavy*; láushandus, *empty-handed*; manwus, *ready*; qaírrus, *gentle*; seipus, *late*; tulgus, *steadfast*; twalibwintrus, *twelve years old*; þaúrsus, *wilhered*; þlaqus, *soft*.

## B. WEAK DECLENSION.

§ 237. The weak declension of adjectives agrees exactly with that of the three nouns **hana** (§ 207), **haírtō** (§ 213), and **tuggō** (§ 210).

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. blindā, <i>blind</i>	blindō	blindō
Acc. blindan	blindō	blindōn
Gen. blindins	blindins	blindōns
Dat. blindin	blindin	blindōn

## PLUR.

Nom. blindans	blindōna	blindōns
Acc. blindans	blindōna	blindōns
Gen. blindanē	blindanē	blindōnō
Dat. blindam	blindam	blindōm

§ 238. In the same manner are declined the weak forms of the ja-stems. See § 153 note. The i- and u-stems are also thus declined, but have the endings -ja, -jō, -jō in the nom. sing. like the ja-stems, thus:—

## ja-stems.

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. niuja, <i>new</i>	niujō	niujō
Acc. niujan	niujō	niujōn
&c.	&c.	&c.

## SING.

Nom. wilþja, <i>wild</i>	wilþjō	wilþjō
Acc. wilþjan	wilþjō	wilþjōn
&c.	&c.	&c.

## i-stems.

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. hráinja, <i>clean</i>	hráinjō	hráinjō
Acc. hráinjan	hráinjō	hráinjōn
&c.	&c.	&c.

## u-stems.

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. hárðja, <i>hard</i>	hardjō	hardjō
Acc. hárðjan	hardjō	hardjōn
&c.	&c.	&c.

## C. DECLENSION OF PARTICIPLES.

§ 239. In the parent language the stem of the present participle ended in *-nt*, as in Lat. *ferent-*, Gr. φέροντ-, *bearing*. The masc. and neut. were originally declined like consonant stems (§ 217), and the fem. like *bandi* (§ 193). This original distinction was not preserved either in Gothic or the West Germanic languages. In Gothic the present participle came to have only weak forms except in the masc. nom. sing. *nimands* (§ 217) beside *nimanda*.

In other respects it is always declined weak like the three nouns *hana* (§ 207), *haírtō* (§ 213), *managei* (§ 210). The reason why the fem. is declined like *managei* and not like *tuggō* is owing to the fact that the original ending of the nom. was *-i* (§§ 193, 210). In the West Germanic languages the masc. and neut. went over into the ja-declension after the analogy of the feminine, and then the pres. participle came to be declined like an ordinary adjective according to both the strong and the weak declension.

## SING.

## Masc.

## Neut.

## Fem.

Nom. <i>nimands, nimanda, taking</i>	<i>nimandō</i>	<i>nimandei</i>
Acc. <i>nimandan</i>	<i>nimandō</i>	<i>nimandein</i>
Gen. <i>nimandins</i>	<i>nimandins</i>	<i>nimandeins</i>
Dat. <i>nimandin</i>	<i>nimandin</i>	<i>nimandein</i>

## PLUR.

Nom. <i>nimandans</i>	<i>nimandōna nimandeins</i>
Acc. <i>nimandans</i>	<i>nimandōna nimandeins</i>
Gen. <i>nimandanē</i>	<i>nimandanē nimandeinō</i>
Dat. <i>nimandam</i>	<i>nimandam nimandeim</i>

§ 240. The past participle has both the strong and the weak declension. In the former case it is declined like *blinds* (§ 226), and in the latter like *blinda* (§ 237).

## § 241.

## Strong.

## SING.

## Masc.

## Neut.

## Fem.

Nom. <i>numans, taken</i>	<i>numan, numanata</i>	<i>numana</i>
Acc. <i>numanana</i>	<i>numan, numanata</i>	<i>numana</i>
&c.	&c.	&c.

In the same manner are declined the past participles of weak verbs, as *nasip̄s, saved*, acc. *nasidana*; *salbōp̄s, anointed*, acc. *salbōdana*, &c. On the interchange of p̄ and d see § 173.

## § 242.

		Weak.	
		SING.	
	Masc.	Neut.	Fem.
Nom.	{ numana nasida	numanō nasidō	numanō nasidō
Acc.	{ numanan nasidan	numanō nasidō	numanōn nasidōn
	&c.	&c.	&c.

## D. THE COMPARISON OF ADJECTIVES.

## . 1. The Comparative Degree.

§ 243. The Indg. parent language had several suffixes by means of which the comparative degree was formed. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the comparative was formed, the other suffixes only being preserved in isolated forms. The only Indg. comparative suffix which remained productive in the Germanic languages is *-is-*, which became *-iz-* (=Goth. *-iz-*, OHG. *-iz-*, OE. *-r-*) in prim. Germanic by Verner's law (§ 136). To this suffix was added in prim. Germanic, or probably in the pre-Germanic period, the formative suffix *-en-*, *-on-*, as in Gr. *ἥδιν* from *\*σεδίσων*, gen. *ἥδιονος* = Goth. *sūtiza*, gen. *sūtizins*, OHG. *suoziro*, gen. *suozi-* *iren*, OE. *swētrā*, *sweeter*, gen. *swētran*. This explains why the comparative is declined weak in the oldest periods of the Germanic languages. In Gothic it is declined like the present participle (§ 239), except that the nom. sing. masc. is always weak. Beside the suffix *-iz-* there was also in prim. Germanic a suffix *-ōz-* (Goth. *-ōz-*, OHG. *-ōr-*, OE. *-r-*) which did not exist in Indo-Germanic. This suffix is a special Germanic new formation, and arose from the comparative of adverbs whose positive originally ended in

-ō = Indg. ablative ending -ōd (§ 89). And then at a later period it became extended to adjectives. In Gothic the ja-stems, i-stems, and u-stems take the suffix -iz-; pure a-stems sometimes take the one, sometimes the other suffix, thus:—

POSITIVE.	COMPARATIVE.
manags, <i>great</i>	managiza
juggs, <i>young</i>	jūhiza (§§ 62, 137)
swinþs, <i>strong</i>	swinþōza
alþeis, <i>old</i>	alþiza
sūts, <i>sweet</i>	sūtiza
hardus, <i>hard</i>	hardiza

## 2. The Superlative Degree.

§ 244. The superlative, like the comparative degree, was formed in the Indg. parent language by means of several suffixes. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the superlative degree was formed, the other suffixes only being preserved in isolated forms. The only superlative suffix which remained productive in the Germanic languages is -to- in the combination -isto-, formed by adding the original superlative suffix -to- to the comparative suffix -is-, as in Sanskrit and Greek, as Gr. ἕπτος = Goth. sūtists, OHG. suožisto, OE. swētest(a), *sweetest*. The simple superlative suffix -to- has been preserved in Gr., Lat., and the Germanic languages in the formation of the ordinal numerals, as Gr. ἕκτος, Lat. sextus, Goth. saíhsta, OHG. sehsto, OE. siexta, *sixth*. The Germanic suffix -ōst- was a new formation like -ōz- in the comparative. In Gothic the rule seems to have been that adjectives which had -iz- in the comparative had -ist- in the superlative, and those

which had **-ōz-** in the comparative had **-ōst-** in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like *blinds* (§ 226), except that the neut. nom. acc. sing. in **-ata** does not occur, and perhaps was not in use; and in the latter case like *blinda* (§ 237). Examples of the superlative are *armōsts*, *poorest*; *háuhists*, *highest*; *managists*, *greatest*.

### 3. Irregular Comparison.

§ 245. The following adjectives form their comparative and superlative from a different root or stem than the positive:—

Pos.	COMP.	SUPERL.
gōþs (gen. gōdis), <i>good</i>	batiza	batists
leitils, <i>little</i>	minniza	minnists
mikils, <i>great</i>	máiza	máists
sineigs, <i>old</i>	wanting	sinista
ubils, <i>evil</i>	waírsiza	wanting

NOTE.—*sinista* is used as the translation of Gr. πρεσβύτερος, *elder*, þái sinistans, *the elders*.

§ 246. There are six superlative forms ending in **-ma**, **-tuma**, **-duma** which were formed from adverbial stems with the Germanic superlative suffixes **-um-**, **-um-**, **-dum-**, cp. Lat. *optimus*, *best*; *intimus* from \**entemos*, *inmost* = Indg. \**en-tmos* with vocalic **m** (§ 53). On the **-t-** beside **ð** see §§ 128 note 2, 136. The forms are: *aúhuma*, *higher*; *fruma*, *the former*, *prior*, *first*; *innuma*, *the inner*, *innermost*; *aftuma*, *the following*, *next*, *posterus*; *iftuma*, *the following*, *next*; *hleiduma*, *the left*, which are all declined weak like *hana* (§ 207), *hártō* (§ 213), *managei* (§ 210). These came to have a comparative meaning in Gothic,

and then to *aúhuma*, *aftuma*, and *fruma* new superlatives *aúhumists* (*aúhmists*), *highest*, *aftumists*, *last*, *aftermost*, *frumists*, *first*, were formed; and similarly *hindumists*, *hindmost*, *spēdumists*, *last*, from \**hinduma*, \**spēduma*.

## NUMERALS.

## I. Cardinals.

§ 247. The extant cardinal numerals are:—áins, *one*; twái, *two*; þrija (neut.), *three*; fidwōr, *four*; fimf, *five*; saíhs, *six*; sibun, *seven*; ahtáu, *eight*; niun, *nine*; taíhun, *ten*; \*áinlif (but dat. áinlibim), *eleven*; twalif (dat. twalibim), *twelve*; fidwōrtaíhun, *fourteen*; fimftaíhun, *fifteen*; twái tigjus, *twenty*; \*preis tigjus (but acc. þrins tiguns), *thirty*; fidwōr tigjus, *forty*; fimf tigjus, *fifty*; saíhs tigjus, *sixty*; sibuntéhund, *seventy*; ahtáutéhund, *eighty*; niuntéhund (gen. niuntéhundis), *ninety*; taíhuntehund (taíhuntaíhund), *hundred*; twa hunda, *two hundred*; þrija hunda, *three hundred*; fimf hunda, *five hundred*; niun hunda, *nine hundred*; þúsundi, *thousand*; twós þúsundjós, *two thousand*; 'g (= \*þreis, see § 2) þúsundjós, *three thousand*; fidwōr þúsundjós, *four thousand*; fimf þúsundjós, *five thousand*; and the datives miþ taíhun þúsundjóm, *with ten thousand*; miþ twáim tigum þúsundjó, *with twenty thousand*. See § 2.

The final -n in sibun, niun, taíhun = prim. Germ. \*sebun, older -um, \*newun (Indg. \*newn with vocalic n), \*tehun, older -um (§ 87), was either due to the inflected forms (§ 252) or else to the influence of the ordinals (§ 253) as in OS. and OHG. \*áinlif and twalif originally meant something like (*ten and*) *one left over*, (*ten and*) *two left over*, cp. Lithuanian vénūlika, *eleven*, dvýlika, *twelve*, &c., where Goth. -lif and Lith. -lika are from \*liq, the weak form of the Indg. root leiq, *to leave*, and are ultimately related to Goth. leilvan, *to lend*, Gr. λείπω, Lat. linquo, *I leave*. The

assimilation of \*lih to -lif first took place in **twalif** because of the preceding labial (§ 134 note), and then, at a later period, the -lif was extended to \*áinlif (cp. dat. **áinlibim**) for older \*áinlih. 13 to 19 were formed by the simple ordinals plus **taíhun**, but of these only **fidwörtaíhun** and **fimftaíhun** are extant.

The decades 20 to 60 were formed in prim. Germanic from the units 2 to 6 and the abstract noun **\*tegund<sup>2</sup>** = Indg. **\*dekm<sup>2</sup>**, *decade*, whence the Goth. stem-form **tigu** which went over into the u-declension with a plural **tigjus**, as nom. **twái tigjus**, *twenty*, dat. **twáim tigum**. Prim. Germanic **\*tegund<sup>2</sup>** is a derivative of prim. Germanic **\*texun** (= Indg. **\*dékm**, Gr. **δέκα**, Lat. **decem**, Goth. **taíhun**) with change of x to z by Verner's law (§ 136) and the loss of the final consonants (§ 87). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. **þrins tiguns**, **fidwōr tiguns**, **fimf tiguns**; gen. **þrijē tigiwē**; dat. **twáim tigum**, **saihs tigum**. The formation of the numerals 70-100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann's *Morphologische Untersuchungen*, v. pp. 11-17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun **hund** (= Gr. **εκατόν**, Lat. **centum**), *hundred*, which is declined like **waúrd** (§ 181). They govern the gen. case. The only existing inflected forms of the oblique cases are: dat. **twáim hundam**, **fimf hundam**; **þúsundi** is a fem. noun, declined like **bandi** (§ 193), and governs the gen. case. The examples of the oblique cases are: dat. **fidwōr þúsundjōm**, **fimf þúsundjōm**, and those given on p. 115.

§ 248. The first three cardinal numerals are declinable in all cases and genders.

§ 249. (1) **áins**, neut. **áin**, **áinata**, fem. **áina**, is always strong and is declined like **blinds** (§ 226). Plural forms meaning *only*, *alone* also occur.

§ 250. (2)	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	twái	twa	twōs
Acc.	twans	twa	twōs
Gen.	twaddjē	twaddjē	—
Dat.	twáim	twáim	twáim

§ 251. (3)	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	*preis	þrija	*þreis
Acc.	þrins	þrija	þrins
Gen.	þrijē	þrijē	—
Dat.	þrim	þrim	—

§ 252. The cardinal numerals 4-15 usually remain uninflected; when inflected they follow the i-declension (§ 106), forming their dat. in -im and gen. in -ē; the existing examples are dat. fidwōrim, taíhunim, áinlibim, twalibim, **fimf taíhunim**; gen. niunē, twalibē.

## 2. Ordinals.

§ 253. The extant ordinals are:—fruma (frumists, § 246), *first*; anþar, *second*; þridja, *third*; **fimfta-**, *fifth*; saíhsta, *sixth*; ahtuda, *eighth*; niunda, *ninth*; taíhunda, *tenth*; **fimftataíhunda**, *fifteenth* (dat. **fimftataíhundin**).

þridja (Gr. *τρίτος*) with weak stem-form from Indg. \*tri-, the weak form of \*trei-, *three*. From þridja onwards the other ordinals were formed from the cardinals by means of the Indg. superlative suffix -to- (§ 244), the t of which regularly remained unshifted in **fimfta-** and **saíhsta** (§ 128 note 2). In other positions the t became þ by the first sound-shifting (§ 128), then þ became ð by Verner's law (§ 136), which regularly became d after n (see §§ 172-3). It is difficult to account for the -u- in ahtuda.

§ 254. fruma follows the weak declension, the fem. of which is declined like **managei** (§ 210). anþar is declined strong like **blinds** (§ 226), except that the nom. acc. neut. never ends in -ata; nom. masc. anþar (§ 175), neut. anþar,

fem. *anþara*. The remaining ordinals are declined weak like *blinda* (§ 237).

### 3. Other Numerals.

§ 255. *Both* is expressed by masc. nom. *bái*, acc. *bans*, dat. *báim*, neut. nom. acc. *ba*; also by masc. nom. *bajōþs*, dat. *bajōþum*.

§ 256. The only extant simple distributive numeral is *tweihnái*, *two each*, of which the fem. acc. *tweihnōs*, dat. *tweihnáim*, occur. Distributive numerals are expressed by prepositional or pronominal phrases: *bi twans aíþþáu máist þrinis*, *by twos or at most by threes*; *ana hvarjanōh* (§ 275) *fimftiguns*, *by fifties in each (company)*; *insandida ins twans hranzuh* (§ 275), *he sent them forth two and two*.

§ 257. Multiplicatives are formed by adding the adj. *falþ-* to the cardinals. They are *áinfalþs*, *onefold, simple*; *fidurfalþs*, *fourfold*; *taíhuntaíhundfalþs*, *hundredfold*; *managfalþs*, *manifold*.

NOTE.—Observe that instead of *fidwōr* we have *fidur-* in compounds; other examples are: *fidurdōgs* (adj.), *space of four days*; *fidurragineis*, *tetrarchate*; cp. O.E. *fyðerfête*, *fourfooted*.

§ 258. Numeral adverbs in answer to the question, *how often?* are expressed by numerals together with the dat. sing. and pl. of *\*sinþs*, *time* (lit. *a going*): *áinamma sinþa*, *once*; *anþaramma sinþa*, *a second time*; *twáim sinþam*, *twice*; *þrim sinþam*, *thrice*; *fimf sinþam*, *five times*; *sibun sinþam*, *seven times*; cp. O.E. *æne siða*, *once*; *fif siðum*, *five times*.

## CHAPTER XII

### PRONOUNS

§ 259. The most difficult chapter in works on comparative grammar is the one dealing with the pronouns. It is impossible to state with any degree of certainty how

many pronouns the parent Indg. language had and what forms they had assumed at the time it became differentiated into the various branches which constitute the Indg. family of languages. The difficulty is rendered still more complicated by the fact that most of the pronouns, especially the personal and demonstrative, must have had accented and unaccented forms existing side by side in the parent language itself; and that one or other of the forms became generalized already in the prehistoric period of the individual branches of the parent language. And then at a later period, but still in prehistoric times, there arose new accented and unaccented forms side by side in the individual branches, as e. g. in prim. Germanic *ek*, *mek* beside *ik*, *mik*. The separate Germanic languages generalized one or other of these forms before the beginning of the oldest literary monuments and then new accented beside unaccented forms came into existence again. And similarly during the historic periods of the different languages. Thus, e. g. the OE. for *I* is *ic*, this became in ME. *ich* accented form beside *i* unaccented form, *ich* then disappeared in standard ME. (but it is still preserved in one of the modern dialects of Somersetshire) and *i* came to be used as the accented and unaccented form. At a later period it became *i* when accented and remained *i* when unaccented. The former has become NE. *I*, and the latter has disappeared from the literary language, but it is still preserved in many northern Engl. dialects, as *i*. In these dialects *i* is regularly used in interrogative and subordinate sentences; the ME. accented form *i* has become *ai* and is only used in the dialects to express special emphasis, and from it a new unaccented form *a* has been developed which can only be used in making direct assertions. Thus in one and the same dialect (Windhill, Yorks.) we arrive at three forms: *ai*, *a*, *i*, which are never mixed up syntactically by genuine native dia-

lect speakers. Something similar to what has happened and still is happening in the modern dialects must also have taken place in the prehistoric and historic periods of all the Indg. languages; hence in the prehistoric forms of the pronouns given below it must not be assumed that they were the only ones existing in prim. Germanic. They are merely given as the nearest ascertainable forms from which the Gothic forms were descended.

## § 260.

## I. Personal.

## FIRST PERSON.

SING.	DUAL.	PLUR.
Nom. <i>ik, I</i>	<i>wit</i>	<i>weis</i>
Acc. <i>mik</i>	<i>ugkis</i>	<i>uns, unsis</i>
Gen. <i>meina</i>	<i>*ugkara</i>	<i>unsara</i>
Dat. <i>mis</i>	<i>ugkis</i>	<i>uns, unsis</i>

## SECOND PERSON.

Nom. <i>þu, thou</i>	<i>*jut</i>	<i>jus</i>
Acc. <i>þuk</i>	<i>igqis</i>	<i>izwis</i>
Gen. <i>þeina</i>	<i>igqara</i>	<i>izwara</i>
Dat. <i>þus</i>	<i>igqis</i>	<i>izwis</i>

## THIRD PERSON.

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>is, he</i>	<i>ita, it</i>	<i>si, she</i>
Acc. <i>ina</i>	<i>ita</i>	<i>ija</i>
Gen. <i>is</i>	<i>is</i>	<i>izōs</i>
Dat. <i>imma</i>	<i>imma</i>	<i>izái</i>

## PLUR.

Nom. <i>eis</i>	<i>ija</i>	<i>*ijōs</i>
Acc. <i>ins</i>	<i>*ija</i>	<i>ijōs</i>
Gen. <i>izē</i>	<i>*izē</i>	<i>izō</i>
Dat. <i>im</i>	<i>im</i>	<i>im</i>

§ 261. In the parent language the nom. was rarely used except to express emphasis (cp. Skr. Lat. and Gr.), because it was sufficiently indicated by the personal endings of the verb. Beside the accented form of each case of the personal pronouns, there also existed one or more unaccented forms just as in many modern dialects, where we often find three or even four forms for the nom. case of each pronoun. It is impossible to determine whether forms like *ik*, *mik*, *mis*, and *þu*, *þuk*, *þus*, *þus* represent the original accented or unaccented forms, because prim. Germanic *e* became *i* in Gothic both in accented (§ 66) and unaccented syllables (§ 107), and *u*, *ü* were not distinguished in writing (§ 3). Forms with medial *-z-* like *izwis*, *izōs*, *izē*, &c. represent unaccented forms (§ 186). The *-k* in *mik*, *þuk*, *sik* (§ 262) goes back to a prim. Germanic emphatic particle *\*ke* = Indg. *\*ge*, which is found in Gr. pronominal forms like *ἐμέγε*, *me indeed*. The gen. of the sing., dual and plural of the first and second persons probably represents the nom. acc. neut. pl. of the corresponding possessive pronouns (§ 263), which came to be used for the gen. of the personal pronouns. The origin of the final *-s* in *mis*, *þus*, *sis*, and of the *-is* in *unsis*, *izwis*, *ugkis*, *igqis* is unknown.

Prim. Germanic *\*ek* (O.Icel. *ek*, cp. Lat. *ego*, Gr. *ἐγώ*) : *\*ik* (OE. *ic*, OS. *ik*, OHG. *ih*) ; *\*mek* : *\*mik* (O.Icel. OS. *mik*, OHG. *mih*) ; *\*mes* : *\*miz* (OS. *mī*, OHG. *mir*) ; *\*wīs* (Goth. *weis*) : *\*wiz* (OS. *wī*, OHG. *wir*) ; *\*unz* (= OE. OS. *ūs*, OHG. *uns*, Indg. *\*ns* with vocalic *n*, § 54), the unaccented form of *\*nes* = Skr. *nas*, *us* ; *\*unsiz* formed from Goth. *uns + iz* ; Goth. OE. OS. *wi-t*, O.Icel. *vi-t* are unaccented plural forms with the addition of *t* which is of obscure origin ; *\*un-ki-z* (§ 158) where *un-* = the *un-* in *un-s*, cp. OE. *unc*, OS. *unk*. *\*þū* (Lat. *tū*, O.Icel. OE. *þū*, OS. *thū*, OHG. *dū*) : *\*þu* (Gr. *σύ*, OE. *þu*, OS. *thu*, OHG. *du*) ; *\*þek* (? OE. *þec*) : *\*þik* (Q.Icel. *þik*, OS. *thik*,

OHG. dih), the Goth. acc. and dat. had *u* from the nominative; \**p̥es*: \**p̥iz* (OS. *th̥i*, OHG. *dir*); \**jūs* (Lith. *jūs*): \**juz*, Goth. may represent either form. It is doubtful what were the original forms of *izwis* and *igqis* (OE. *inc*, OS. *ink*).

Nom. sing. *is* (Lat. *is*) ; *in-a* (O.Lat. *im*, OS. *ina*, OHG. *in*), the final *-a* from prim. Germanic *-ō* is originally a preposition governing the acc. case like Skr. *ā*, *up to*, used after accusatives ; and similarly in *ita*, *þata*, *þana* (§ 265), *lvana* (§ 273), the *-ō* is regularly preserved in *lvanōh* (§ 275), *lv̥arjanōh*, *lv̥arjatōh* (§ 275), *þishuanōh* (§ 276); *it-a* (Lat. *id*, OS. *it*, OHG. *iz*) ; gen. *is* from Indg. \**eso* (OHG. OS. *is* with *i* from *in*, *iz* ; *ina*, *it*) ; *imma* from the Indg. instr. \**esmē*, *-ō* (OS. OHG. *imu*, *-ō*) with the assimilation of *-sm-* to *-mm-* after vowels ; and similarly in *þamma* (§ 265), *lvamma* (§ 273), *lvammēh* (§ 275) where the *-ē* is regularly preserved. *eis*, *ins*, *im* (OS. OHG. *im*), neut. nom. acc. pl. *ija*, from prim. Germanic \**is*, *ins*, *im*, \**ijō* older \**ijā* ; *izē*, formed from the gen. sing. *is* + the gen. ending *-ē* (§§ 87 (1), 179), and similarly OS. OHG. *iro* with *-o* from older *-ōn*. The original Indg. gen. pl. was \**eisōm* which would have become \**eizō* in Goth. and \**iro* in OS. OHG.

\**sī* (Gr. *τί*, O.Ir. OHG. *sī*) : \**si* (Goth. OHG. *si*) ; *ija* from \**ijōn* older \**ijām* (cp. *bandja*, § 193) ; *izōs* from \**ezōz* older \**esās* (cp. *gibōs*, § 191) ; *izái* = Indg. \**esāi* (cp. *gibáj*) ; *ijōs* = Indg. \**ijās* (cp. *bandjōs*) ; *izō*, formed from the *iz-* in the gen. sing. + the gen. ending *-ō*, cp. the similar formation of OS. OHG. *iro*. The regular form would have been \**eizō*, see above.

## § 262.

## 2. Reflexive.

Acc. *sik*, *oneself*Gen. *seina*Dat. *sis*

The reflexive pronoun originally referred to the chief person of the sentence (generally the subject), irrespectively as to whether the subject was the first, second, or third person singular or plural. This usage remained in Sanskrit, but in the Germanic languages the pronouns of the first and second person came to be used reflexively already in prim. Germanic, and then the original reflexive pronoun became restricted to the third person. In Goth. *sik*, *seina*, *sis* were used for both numbers and all genders. *sik* from prim. Germ. *se+ke* (§ 261), OHG. *sih*, cp. Gr. *ε* from *\*σε*, Lat. *sē*; *seina* is of the same origin as *meina*, *peina* (§ 261); on *sis* see § 261.

### 3. Possessive.

§ 263. The possessive pronouns *meins*, *my*; *þeins*, *thy*; *\*seins*, *his*, are originally old locatives, Indg. *\*mei*, *\*tei*, *\*sei* with the addition of the nominal suffix *-no-*, whence prim. Germanic masc. nom. *\*mīnāz*, *\*þīnāz*, *\*sīnāz*; fem. nom. *\*mīnō*, *\*þīnō*, *\*sīnō*. Only the acc. gen. dat. sing. and pl. of *\*seins* occur. This form of the possessive pronoun is only used when it relates to the subject of its own sentence. When it relates to any word other than the subject of its own sentence, it is expressed by the gen. case of the personal pronoun masc. and neut. sing. *is*, plural *izē*; fem. sing. *izōs*, plural *izō*. The nom. of the third person for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 260). See § 431.

The remaining possessive pronouns were formed from the personal pronouns by means of the Indg. comparative suffix *-ero-*, prim. Germanic *-era-*, as *unsar*, *our*; *\*ugkar*, *of us two*; *izwar*, *your*; *igqar*, *of you two*.

§ 264. The possessive pronouns are declined according to the strong declension like *blinds* (§ 226). The possessive pronouns ending in *-ar* do not have the form in

-ata in the nom. acc. sing. neut. On the nom. sing. masc. unsar, &c., see § 175:—

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. meins	mein, meinata	meina
unsar	unsar	unsara
Acc. meinana	mein, meinata	meina
unsarana	unsar	unsara
seinana	sein, seinata	seina

#### 4. Demonstrative.

§ 265. The simple demonstrative *sa*, *þata*, *sō* was used both as demonstrative pronoun *this*, *that*, and as definite article, *the*.

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>sa</i>	<i>þata</i>	<i>sō</i>
Acc. <i>þana</i>	<i>þata</i>	<i>þō</i>
Gen. <i>þis</i>	<i>þis</i>	<i>þizōs</i>
Dat. <i>þamma</i>	<i>þamma</i>	<i>þizái</i>

  

PLUR.		
<i>Nom.</i>	<i>Acc.</i>	<i>Gen.</i>
<i>þái</i>	<i>þō</i>	<i>þōs</i>
<i>þans</i>	<i>þō</i>	<i>þōs</i>
<i>þizē</i>	<i>þizē</i>	<i>þizō</i>
<i>þáim</i>	<i>þáim</i>	<i>þáim</i>

In the parent Indg. language the nom. sing. masc. and fem. was \**so*, \**sā* = Gr. *ὅ*, *ἥ*, Goth. *sa*, *sō*. All the other cases of the sing. and pl. were formed from the stems *te-*, *to-*, *toi-*; *tā-*, *tai-*, as acc. sing. Gr. *τόν*, *τήν*, Lat. *is-tum*, *is-tam*, Goth. *þan-a*, *þō*; nom. pl. Gr. *τοί*, *ται*, Lat. *is-tī*, *is-tae*, Goth. *þái*, *þōs*.

sa = Skr. sá, Gr. ὁ, OE. sě; þan-a (OE. þon-e, OS. then-a, than-a, OHG. den), on the final -a see § 261, cp. Skr. tám, Gr. τόν, Lat. is-tum; þat-a, originally acc. only (§ 261), but in Goth. it came to be used for the nom. also (O.Icel. þat, OE. þat, OS. that, OHG. daz), cp. Gr. τό, Lat. is-tud = Indg. \*tod; þis (OS. thes, OHG. des) = prim. Germ. \*þesa, Indg. \*teso; þamma (cp. OS. themu, OHG. demu) from Indg. instr. \*tosmē, -ō (§ 261), cp. hrammēh (§ 275); þái (OE. þā, OS. thē, OHG. dē), cp. Gr. τοί, Lat. is-ti; þans = Gr. (Cretan dial.) τόν; nom. acc. neut. þō, cp. Skr. tā, Lat. is-ta, Indg. \*tā; þizē, formed from the gen. sing. þis + the gen. pl. ending -ē (§§ 87 (1), 179), the regular Goth. form would have been \*þáizē, which has been preserved in the adjectives as blindáizē (§ 226), the prim. Germanic form was \*þaizōn (O.Icel. þeira, OE. þāra), Indg. \*toisōm; þáim (cp. O.Icel. þeim, OE. þām, OHG. dēm) from prim. Germ. \*þaimiz (§ 175) with ai from the nom. plural.

sō = Skr. sā, Gr. Doric ἄ, Att. Ionic ἄ, O.Icel. sū; þō = Skr. tám, Gr. τάν, τάν, Lat. is-tam; þizōs (OS. thera, OHG. dera) from prim. Germanic \*þezōs, Indg. \*tesās, the ái in adjectival forms like blindáizōs was from the genitive plural; þizái from prim. Germanic \*þezōi = Indg. \*tesāi; nom. acc. pl. þōs from prim. Germanic \*þōs = Skr. tás, Lat. is-tás, Indg. \*tās; þizō, with þiz- from the gen. sing. + -ō from older -ōn, the ending of the gen. plural. The regular Goth. form would be \*þáizō from prim. Germanic \*þaizōn, corresponding to an Indg. \*toisōm with oi from the masculine. The -áizō has been preserved in adjectival forms like blindáizō (§ 226). The original gen. pl. fem. was \*tásōm which was preserved in Skr. tásām, Gr. (Homer) τάσων from \*τάσσων.

NOTE.—1. An instrumental neut. sing. has been preserved in the phrase *ni þē haldis, none the more*, and as a factor in several conjunctions: bi-þē, *whilst*; jaþ-þē, *and if*; þē-ei,

that, &c.; and also an old locative in the conjunction *þei* (= Doric Gr. *τει-δε*, *here*), *that*.

2. The final *a* in *þata* is usually elided before *ist*: *þat' ist*.

§ 266. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle *-uh*. The origin of this particle is unknown, see § 73 note.

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>sah</i> , <i>this, that</i>	<i>þatuh</i>	<i>sōh</i>
Acc. <i>þanuh</i>	<i>þatuh</i>	<i>þōh</i>
Gen. <i>þizuh</i>	<i>þizuh</i>	<i>þizōzuh</i>
Dat. <i>þammuh</i>	<i>þammuh</i>	<i>þizáih</i>
PLUR.		
<i>Nom.</i> <i>þáih</i>	<i>þōh</i>	<i>þōzuh</i>
Acc. <i>þanzuh</i>	<i>þōh</i>	<i>þōzuh</i>
Gen. <i>þizēh</i>	<i>þizēh</i>	<i>þizōh</i>
Dat. <i>þáimuh</i>	<i>þáimuh</i>	<i>þáimuh</i>

NOTE.—1. Of the plural of all genders only the nom. masc. is extant, and of the fem. sing. only the nom. is found.

2. Where the cases of the simple pronoun end in *-a* this *a* is elided before the *u* (except in the nom. sing. masc.), but after a long vowel or a diphthong the *u* of *uh* is elided. On the *z* in *þizuh*, &c., see §§ 175 note 2, 261.

3. The instrumental occurs in the adverb *bi-þēh*, *after that, then afterward*.

§ 267. Of the demonstrative pronoun *hi-*, formed from the Indg. stem *\*ki-* (cp. Lat. *ci-s*, *ci-ter*, *on this side*), only the acc. and dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as *himma daga*, *on this day, to-day*; *und hina dag*, *to this day*; *fram himma*, *henceforth*; *und hita*, *und hita nu*, *till now, hitherto*. In OE. it was declined in full and used as the personal pronoun of the third person for all genders. In OS. and OHG. (Franconian dial.) it was used for the

masc. nom. sing. of the third person, as OS. *hē*, OHG. *hē* beside *er*, *he*. The instr. sing. occurs in OS. *hiu-du*, OHG. *hiu-tu*, *to-day*; OHG. *hi-naht*, *to-night*.

§ 268. *jáins*, *that*, *yon*, is declined like *blinds* (§ 226). The nom. acc. sing. neut. is always *jáinata*.

§ 269. *silba*, *self*; and *sama*, *same*; are declined like *blinda* (§ 237).

### 5. Relative.

§ 270. A relative pronoun proper did not exist in prim. Germanic. The separate Germanic languages expressed it in various ways. In O.Icel. it was generally expressed by the particles *sem*, *es* (later *er*) and the conjunction *at*, *that*; in OE. by the relative particle *þē* alone or in combination with the personal or the simple demonstrative pronoun; in OS. and OHG. generally by the simple demonstrative; and in Goth. by affixing to simple demonstrative or personal pronouns the particle *ei* (= Gr. *ei*, *if*; *ei·ta*, *then*) which is originally the loc. sing. of the pro-nominal stem *\*e-*, nom. *\*es*; acc. *\*em* (= O.Lat. *em*), gen. *\*e-so*, instr. *\*e-smē*, *-ō* = Goth. *is*, *imma* (§ 261).

§ 271. The relative pronoun of the third person is expressed by affixing the particle *ei* to the simple demonstrative *sa*, *þata*, *sō*, and is declined as follows:

#### SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>saei</i>	<i>þatei</i>	<i>sōei</i>
Acc. <i>þanei</i>	<i>þatei</i>	<i>þōei</i>
Gen. <i>þizei</i>	<i>þizei</i>	<i>þizōzei</i>
Dat. <i>þammei</i>	<i>þammei</i>	<i>þizáiei</i>

#### PLUR.

Nom. <i>þáiei</i>	<i>þōei</i>	<i>þōzei</i>
Acc. <i>þanzei</i>	<i>þōei</i>	<i>þōzei</i>
Gen. <i>þizéei</i>	<i>þizéei</i>	<i>*þizōei</i>
Dat. <i>þáimei</i>	<i>þáimei</i>	<i>þáimei</i>

NOTE.—1. An instrumental neut. þē-*ei* also occurs, but only as a conjunction. þatei is also used as a conjunction.

2. Where the cases of the simple pronoun end in -a this -a is elided before the particle *ei* (except in the nom. sing. masc.). On the z in þizei, &c., see §§ 175 note, 261.

3. Besides the nom. sing. forms *saei*, *sōei*, there also occur forms made from the personal pronouns, thus masc. *izei* (from *is+ei*); fem. *sei* (from *si+ei*), which is more frequently met with than *sōei*. Instead of *izei* the form *izē* occasionally occurs (cp. § 5). The form *izei* (*izē*) is sometimes also used for the nom. pl. masc.; þái sind þái *izē*, *these are they who*; atsaþrifþ faúra liugnapraúfétum þáim *izei* qimand at *izwis*, *beware of false prophets*, of them who *come to you*.

Some scholars assume that *sei* is an indeclinable demonstrative particle representing an old locative like Latin *sī*, *if*; *sīc* from \*sei-ke, *so, thus*; and that *izei* is from an older \*e-*sei* (cp. Gr. *ē-keū*, *there*), where *e-* is the pronominal stem mentioned in § 270. At a later period *sei* and *izei* came to be regarded as compounds of *si+ei* and *is+ei*. This theory has much in its favour, because it explains why *sei* and *izei* have no oblique cases and why *izei* is used for the masc. nom. singular and plural.

§ 272. The relative pronoun for the first and second persons is expressed by suffixing *ei* to the respective personal pronouns, thus *ikei*, (*I*) *who*; þuei, (*thou*) *who*; þukei, (*thee*) *whom*; þuzei, (*to thee*) *whom*; juzei, (*ye*) *who*; dat. pl. *izwizei*, (*to you*) *whom*.

## 6. Interrogative.

§ 273. The parent Indg. language had two stems from which the interrogative pronoun was formed, viz. *qo-* and *qi-* with labialized *q* (§§ 127, 134). The former occurs in Gr. *πότερος*, *which of two?*, Goth. *hwas*, OE. *hwā*, *who?*, from an original form \**qos*; Lat. *quod*, Goth. *hwā*, O.Icel. *huat*, OS. *hwat*, OHG. *hwaz*, OE. *hwæt*, *what?*, from an original form \**qod*. And the latter occurs in Gr. *τις*,

Lat. *quis, who?*, from an original form \*qis; Goth. *hwileiks*, O.E. *hwilc*, *what sort of?*

Of the simple interrogative pronoun, only singular forms occur.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>hwas</i> , <i>who</i>	<i>hwa</i> , <i>what</i>	<i>hwō</i>
Acc. <i>hwana</i>	<i>hwa</i>	<i>hwō</i>
Gen. <i>hvis</i>	<i>hvis</i>	* <i>hwizōs</i>
Dat. <i>hwamma</i>	<i>hwamma</i>	<i>hwizái</i>

NOTE.—1. An instrumental neut. *hwē* from prim. Germanic \**χwē*, *how*, is also found.

2. A trace of the plural occurs in the compound form *hwanzuh* (§ 275 note); *ins* *andida* *ins* *twans* *hwanzuh*, *he sent them forth two and two*.

3. On *hwas*, *hwa*, *hwō*, used as an indefinite pronoun, see § 279.

The prim. Germanic forms were: nom. \**χwas* = Skr. *kás*, Indg. \**qos*; \**χwat* (Lat. *quod*, O.Icel. *hvat*, O.E. *hwæt*, OS. *hwat*, OHG. *hwaz*), Goth *hwa* was probably the unaccented form when used as an indef. pronoun (§ 279), see § 87, (2); \**χwō* = Skr. *kā*, Indg. \**qá*; acc. \**χwanō* = O.E. *hwone* (§ 261); \**χwat*; \**χwōn*, Skr. *kām*, Indg. \**qām*; gen. \**χwesa* (Gr. (Homer) *τέο* from \**τέσο*, O.Bulgarian *česo*, O.Icel. *hvess*, OS. OHG. *hwes*); dat. \**χwammē*, -ō = Indg. \**qo-smē*, -ō (§ 261); \**χwesai*, cp. *gibái* (§ 191).

§ 274. Nom. sing. masc. and neut. *hwajar*, *which of two* (other cases do not occur); *hwajis*, *which (out of many)*, inflected like *midjis* (§ 228), except that the neut. nom. sing. always ends in -ata; *hwileiks*, *what sort of*; *hweláups* (fem. *hweláuda*), *how great*; *swaleiks*, *such*; *swaláups* (fem. *swaláuda*), *so great*. The extant cases of the last four words are inflected like *blinds* (§ 226).

## 7. Indefinite.

§ 275. From *īvas*, *īvarjis*, *īvaþar* are formed by means of the particle *uh* (§ 266) the three indefinite pronouns *īvazuh*, *each*, *every*; *īvarjizuh*, *each*, *every*; *īvaþaruh*, *each of two*; but of the last only the dat. masc. occurs, *īvaþarammēh* (and in the form *āinīvaþarammēh*, *to each one of two*). The other two are declined thus:—

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>īvazuh</i>	<i>īvah</i>	<i>īvōh</i>
Acc. <i>īvanōh</i>	<i>īvah</i>	<i>īvōh</i>
Gen. <i>īvizuh</i>	<i>īvizuh</i>	<i>īvizōzuh</i>
Dat. <i>īvammēh</i>	<i>īvammēh</i>	<i>īvizáih</i>

NOTE.—Of the fem. only the nom. occurs. Acc. pl. masc. *īvanzuh* also occurs (§ 273 note 2).

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>īvarjizuh</i>	<i>īvarjatōh</i>	<i>īvarjōh</i>
Acc. <i>īvarjanōh</i>	<i>īvarjatōh</i>	<i>īvarjōh</i>
Gen. <i>īvarjizuh</i>	<i>īvarjizuh</i>	<i>īvarjizōzuh</i>
Dat. <i>īvarjammēh</i>	<i>īvarjammēh</i>	<i>īvarjáih</i>

NOTE.—1. Of the neut. only the nom. and of the fem. only the acc. occurs.

2. The uninflected form *āin-* prefixed to *īvarjizuh* forms the compound *āinīvarjizuh*, *every one*. The following cases are found: masc. sing. nom. *āinīvarjizuh*, acc. *āinīvarjanōh*, gen. *āinīvarjizuh*, dat. *āinīvarjammēh*, nom. sing. neut. *āinīvarjatōh*.

3. On *-uh* beside *-h*, see § 286 note 2. And on the preservation of the long vowels when protected by *-h*, see § 89 and note.

§ 276. The three combinations *īvazuh saei*, *sahvazuh saei*, *sahvazuh izei*, are used in the nom. sing. masc. with

the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is *þatalrah þei*, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable *þis* (gen. of *þata*, § 265) to *luazuh*, *luah*, followed by *saei* (neut. *patei*), *þei* (§ 265 note 1), or *ei* (§ 270). It is declined as follows:—

<i>Masc.</i>	<i>Neut.</i>
Nom. <i>þisluzuh saei</i>	<i>þisluzah þei</i> or <i>þatei</i>
Acc. <i>þisluzanōh saei</i>	<i>þisluzah þei</i> or <i>þatei</i>
Gen. wanting	<i>þisluzuh þei</i>
Dat. <i>þisluzammēh saei</i>	<i>þisluzammēh þei</i>

§ 277. *Sums, some one, a certain one*, declined like blinds (§ 226). *Sums . . . sums* (= Gr. ὁ μέν . . . ὁ δέ), *the one . . . the other*; in this usage the particle *uh* is generally added to the second member, and sometimes to the first also, as nom. pl. *sumái(h) . . . sumáih*, *some . . . and others*.

§ 278. From *luas*, *who*, *manna*, *man*, *áins*, *one*, are formed with the enclitic particle *hun* the three indefinite pronouns *luashun*, *mannahun*, *áinshun*. They always occur along with the negative particle *ni* in the meaning *no one*, *no*, *none* (neut.), *nothing*. Of the first only the nom. sing. masc. *ni luashun*, *no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. *ni mannahun*, *no one*, acc. *ni mannahun*, gen. *ni manshun*, dat. *ni mannhun*. *Ni áinshun*, *no one*, *no*, *none* (neut.), *nothing*, is declined thus:—

## SING.

<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>áinshun</i>	<i>áinshun</i>	<i>áinōhun</i>
Acc. { <i>áinnōhun</i> <i>áinōhun</i> }	<i>áinshun</i>	<i>áinōhun</i>
Gen. <i>áinshun</i>	<i>áinshun</i>	* <i>áináizōshun</i>
Dat. <i>áinummmēhun</i>	<i>áinummmēhun</i>	<i>áináihun</i>

NOTE.—1. The pronominal particle *-hun* is related to Skr. *ca*, Gr. *τέ*, Lat. *que, and*, and was always used along with the negative *ni*, cp. Skr. *ná káś caná* (= *ca + neg.*) = Goth. *ni hras-hun*, *no one whatever, no one, none, lit. not who and not.*

2. On the preservation of the long vowels when protected by *h*, *-hun*, see § 89 and note.

3. Acc. masc. *áinnōhun*, *áinōhun* from older *\*áinanōhun*. It is difficult to account for the *u* in *áinummēhun*.

§ 279. The simple interrogative *lvas*, *lva* is often used indefinitely with the meaning *anyone*, neut. *anything*; also the numeral *áins*, *one, a certain one*.

## CHAPTER XIII

### VERBS

§ 280. In the parent Indg. language the verbs were divided into two great classes: athematic and thematic. In the athematic verbs the personal endings were added to the bare root which had the strong grade form of ablaut in the singular, but the weak grade in the dual and plural. Thus, for example, the singular and plural of the verbs for 'to be' and 'to go' were: *\*és-mi*, *\*és-si*, *\*és-ti*, *\*s-més* or *\*s-mós*, *\*s-té*, *\*s-énti*; *\*éi-mi*, *\*éi-si*, *\*éi-ti*, *\*i-més* or *\*i-mós*, *\*i-té*, *\*j-énti*. Verbs of this class are often called *mi-verbs*, because the first person singular ends in *-mi*. The Germanic languages have only preserved a few traces of the *mi*-conjugation (§§ 341-3). Nearly all the verbal forms, which originally belonged to this class, passed over into the *ō*-conjugation in the prim. Germanic period.

In the thematic verbs the stem-vowel, which could be either of the strong or weak grade of ablaut, remained unchanged throughout the present; in the former case

they are called imperfect presents (as *kiusan*, *to choose*; *hilpan*, *to help*; *itan*, *to eat*; &c.), and in the latter case aorist presents (as *ga-lükán*, *to shut*; *trudan*, *to tread*; &c.). The present was formed by means of the thematic vowels, *e*, *o*, which came between the root and the personal endings, thus the present singular and plural of the verb for 'to bear' was \*bhérō (from \*bhér-ō), \*bhér-e-si, \*bhér-e-ti, \*bhér-o-mes, (-mos), \*bhér-e-te, \*bhér-o-nti. Verbs of this class are generally called *ō*-verbs because the first person singular ends in *ō*. The old distinction between the *mi*- and the *ō*-conjugation was fairly well preserved in Greek, as *εἰμί*, *I am*, *εἰμι*, *I go*, *δίδωμι*, *I give*; *μένω*, *I remain*, *πείθω*, *I persuade*; *τρίβω*, *I rub*, *τύφω*, *I smoke*.

§ 281. In treating the history of the verbal forms in Gothic it is advisable to start out partly from prim. Germanic and partly from Gothic itself. The Indg. verbal system underwent so many radical changes in prim. Germanic that it would be necessary to treat here in detail the verbal system of the non-Germanic languages such as Sanskrit, Greek, and Latin in order to account for all the changes.

In Gothic, as in the other Germanic languages, the verbs are divided into two great classes—Strong and Weak—according to the formation of the preterite tense. Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

§ 282. Strong verbs form their preterite by ablaut (*nima*, *I take*, *nam*, *I took*), or simply by reduplication (*háita*, *I call*, *haíháit*, *I called*), or else by ablaut and reduplication combined (*tēka*, *I touch*, *taítōk*, *I touched*). The strong verbs are sub-divided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-

series given in §§ 122-4. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 124). Both these, and those which form their preterite by reduplication simply, are here put together and called Class VII.

§ 283. Weak verbs form their preterite by the addition of a syllable containing a dental (Goth. *-da*, (*-ta*), OE. *-de*, *-te*; OHG. *-ta*), and their past participle by means of a dental suffix (Goth. *-þ*, (*-t*), OE. *-d*, (*-t*), OHG. *-t*), as *sōkja*, *I seek*, *sōkida*, *I sought*, *sōkiþs*, *sought*; *bugja*, *I buy*, *baúhta*, *I bought*, *baúhts*, *bought*. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in *-jan* (*sōkjan*, *to seek*, pret. *sōkida*), *-ōn* (*salbōn*, *to anoint*, pret. *salbōda*), *-an* (*haban*, *to have*, pret. *habáida*), *-nan* (*fullnan*, *to become full*, pret. *fullnōda*).

§ 284. The Gothic verb has the following independent forms:—

Two voices: active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present; the other forms are supplied by the past participle used with *wairþan* or *wisan*. See § 435.

Three numbers: singular, dual, and plural. In the passive there is no dual, and in the dual active the third person is wanting.

Three persons: The third person of the dual is wanting. In the present passive there is only one form for all three persons of the plural.

Two tenses: present and preterite.

Two complete moods: indicative and subjunctive (originally optative), besides an imperative which is only used in the present tense of the active.

A present infinitive which is an uninflected verbal substantive, a present participle with active meaning, and a past participle with passive meaning.

## A. STRONG VERBS.

§ 285. We are able to conjugate a strong verb in Gothic when we know the four stems, as seen (1) in the infinitive, to which belong all forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

§ 286. The conjugation of *niman*, *to take*, and *háitan*, *to call*, will serve as models for all strong verbs.

## a. Active.

## Present.

	INDIC.		SUBJ.
Sing.	1. <i>nima</i>	<i>háita</i>	<i>nimáu</i>
	2. <i>nimis</i>	<i>háitis</i>	<i>nimáis</i>
	3. <i>nimíþ</i>	<i>hátiþ</i>	<i>nimái</i>
Dual	1. <i>nimōs</i>	<i>háitōs</i>	<i>nimáiwa</i>
	2. <i>nimats</i>	<i>háitats</i>	<i>nimáits</i>
Plur.	1. <i>nimam</i>	<i>háitam</i>	<i>nimáima</i>
	2. <i>nimíþ</i>	<i>hátiþ</i>	<i>nimáiþ</i>
	3. <i>nimand</i>	<i>háitand</i>	<i>nimáina</i>

## IMPERATIVE.

Sing.	2. <i>nim</i>	<i>háit</i>
	3. <i>nimadáu</i>	<i>háitadáu</i>
Dual	2. <i>nimats</i>	<i>háitats</i>
Plur.	1. <i>nimam</i>	<i>háitam</i>
	2. <i>nimíþ</i>	<i>hátiþ</i>
	3. <i>nimandáu</i>	<i>háitandáu</i>

## INFINITIVE.

<i>niman</i>	<i>háitan</i>
--------------	---------------

## PARTICIPLE.

<i>nimands</i>	<i>háitands</i>
----------------	-----------------

## Preterite.

	INDIC.		SUBJ.
Sing.	1. nam	haíháit	némjáu
	2. namt	haíháist	nêmeis
	3. nam	haíháit	némi
Dual	1. nému	haíháitu	nêmeiwa
	2. némuts	haíháituts	nêmeits
Plur.	1. némum	haíháitum	nêmeima
	2. némup	haíháitup	nêmeip
	3. némun	haíháitun	nêmeina

	PARTICIPLE.		
	numans		háitans

## b. Passive.

## Present.

	INDIC.		SUBJ.
Sing.	1. nimada	háitada	nimáidáu
	2. nimaza	háitaza	nimáizáu
	3. nimada	háitada	nimáidáu
Plur.	1, 2, 3. nimanda	háitanda	nimáindáu

NOTE.—1. Owing to the limited amount of Gothic which has come down to us, there is not a single verb extant in all its forms. Of most verbs only very few forms occur, and of many only one or two. The forms wanting in the paradigms of *niman* and *háitan*, have been supplied from the extant forms of other verbs. The first pers. dual pret. subj. does not occur at all, either in strong or weak verbs, but it may be inferred to have been *ném-eiwa* because of the corresponding present, *nim-áwa*.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final b, d became f, þ, as imper. gif, pret. gaf, inf. giban, *to give*; pret. af-skáuf, baþ, -báup, inf. af-skiuban, *to push aside*; bidjan, *to pray*; -biudan, *to bid*. See §§ 161, 173.

3. In the 2 pers. sing. pret. indic., b appears as f, and a dental appears as s, before the personal ending, as *gaft*, inf. *giban*, *to*

give; grōft, inf. *graban*, to dig; ana-báust, inf. *ana-biudan*, to bid; bi-gast, inf. *bi-gitan*, to find; haiháist, inf. *háitan*, to call; qast, inf. *qípan*, to say. See § 138.

### THE ENDINGS OF STRONG VERBS.

§ 287. Pres. Indicative: The prim. Germanic forms were: Sing. \*nemō (cp. Lat. *fero*, Gr. φέρω, *I b̄ar*), \*nimizi, Indg. \*ném̄esi (cp. Skr. bhárasí, *thou bearest*), \*nimiði, Indg. \*ném̄eti (cp. Skr. bhárati); Dual \*nemō-(w)iz (probably formed from the first pers. sing. + the Indg. dual ending -wes, cp. Skr. bhárā-vas), \*nemadíz with -a- from the first and third pers. plural, the regular form would have been \*nimiðiz = Indg. \*ném̄ethes, \*ném̄etes (cp. Skr. bhárathas); \*nemadíz would regularly have become \*nimáþs in Gothic; nimats has -ts from the pret. dual (§ 292); Pl. \*nemamiz, -maz (cp. Gr. Doric φέρομες, Skr. bhárāmas, see § 175), \*nimiði, older \*nemeðe (cp. Gr. φέρεται), \*nemandi (cp. Gr. Doric φέρονται).

§ 288. Pres. Subjunctive: This tense is properly an old optative. The original forms were: Sing. \*nemoī, \*nemoīs (cp. Gr. φέροῑ, Skr. bhárēš), \*nemoīt (cp. Gr. φέροῑ, Skr. bhárēt); Dual \*nemoīwē, \*nemoīthes, -tes; Pl. \*nemoīmē, \*nemoīte (cp. Gr. φέροῑται, Skr. bhárēta), \*nemoīnt = prim. Germanic \*nemai- (it is difficult to account for nimáu unless we may suppose that it represents the first pers. sing. pres. indic. \*nemō + the particle -u), \*nemaiz, \*nemai; \*nemaiwā, \*nemaiþs (cp. pres. indic.); \*nemaimā, \*nemaiði, \*nemain (Goth. with final -a from the first pers. pl.).

§ 289. Imperative: Sing. \*nimi older \*neme (cp. Gk. φέρε, Skr. bhára), \*nemetōd (Gr. φερέτω, cp. Gr. ἔστω = O. Lat. estōd, let him be) = prim. Germanic \*nemeðō + particle -u (cp. Skr. bhárat-u, let him bear; bhárant-u, let them bear), which would have become in Goth. \*nimidáu; nimadáu had -a- from the third pers. plural. nimats, nimam and

nimip̄ are indicative forms. \*nemontōd (cp. Gr. Doric φερόντω) = prim. Germanic \*nemandō + particle -u, which regularly became nimandáu in Gothic.

§ 290. Infinitive: The inf. was originally a nomen actionis, formed by means of various suffixes in the Indg. languages. The suffix -ono-, to which was added the nom. acc. neuter ending -m, became generalized in prim. Germanic, thus the original form of niman was \*nem-onom, the -onom of which regularly became -an in Goth. OE. OS. and OHG., and -a in O.Icel.

§ 291. Pres. Participle: In the parent language the stem of the pres. participle ended in -nt, as in Lat. ferent-, Gr. φέροντ-, Indg. \*bhéront- = Goth. baírand-s, O.Icel. OS. berand-i, OE. berend-e, OHG. berant-i, bearing. See § 239.

§ 292. Pret. Indicative: The pret. indic. is morphologically an old perfect, which already in prim. Germanic was chiefly used to express the past tense. The prim. Germanic forms were: Sing. \*nama (cp. Gr. οἶδα, Skr. vēda, *I know*), \*namþa (cp. Gr. οἶθα, Skr. vēttha), \*nami (cp. Gr. οἶδε, Skr. vēda). -tha, the original ending of the second pers., would regularly have become -þ (§ 130) in Goth. O.Icel. OE. and OS., except after prim. Germanic s, f, x where it regularly became -t (§ 128 notes, and cp. § 138), as Goth. last, thou didst gather; þarft, thou needest; slōht, thou didst slay. This -t became generalized in prim. Germanic, as Goth. O.Icel. namt. But in the West Germanic languages the old ending was only preserved in the preterite-present verbs, as Goth. O.Icel. þarft, OE. þearft, OS. tharft, OHG. darft, thou needest, but Goth. O.Icel. namt beside OE. nōme, OS. OHG. nāmi. Dual \*nām-wi (older -we), \*nām-ðiz (older -thes, -tes); Pl. \*nām-mi (older -me), \*nām-ði (older -te), \*nām-un (older -nt with vocalic n). During the prim. Germanic period the u of the third pers. pl. was levelled out into all forms of the

dual and plural, cp. pl. O.Icel. *nōm-um*, *-uð*, *-u*, OE. *nōm-on*, OS. *nām-un*, OHG. *nām-um*, *-ut*, *-un*. Goth. *nēmu* from *\*nām-uw*, *\*nām-ū*. The *t* in *nēmuts* is of the same origin as in *namt*. *nēmum*, *nēmuþ*, *nēmun* from older *\*nām-umi*, *\*nām-udi*, *\*nām-un*.

§ 293. Pret. Subjunctive: The original endings were: Sing. *-jēm*, *-jēs*, *-jēt* (cp. O.Lat. *siem*, *I may be*, *siēs*, *siet* = Skr. *syām*, *syās*, *syāt*); dual *-iわē*, *-ithes*, or *-ites*; pl. *-imē*, *-ite*, *-int* (cp. O.Lat. pl. *sīmus*, *sītis*, *si-ent*), consisting of the optative element *-jē-*, (*-i-*) and the personal endings. Already during the prim. Germanic period the *-i-* of the dual and plural was levelled out into the singular, so that the forms became *\*nāmin*, *\*nāmiz*, *\*nāmī(t)*, *\*nāmīwā*, *\*nāmīdiz*, *\*nāmīmā*, *\*nāmīdi*, *\*nāmīn(t)*, from which the corresponding Gothic forms were regularly developed except *nēmjáu*, *nēmeits*, *nēmeina*. *\*nāmin* would have become *\*nēmi*, the form *nēmjáu* was a new formation with *-áu* from the pres. subjunctive, and the change of *i* to *j* (cp. *sunjus* from older *\*suniuz* (§ 150 note 1); the *-ts* in *nēmeits* is of the same origin as in *namt* (§ 292); *nēmeina* with *-a* from *nēmeima*.

§ 294. Past Participle: The past participle was formed in various ways in the parent language. In prim. Germanic the suffix *-éno-*, *-óno-* became restricted to strong verbs, and the suffix *-tō-* to weak verbs. In the strong verbs OE. and O.Icel. generalized the form *-éno-*, and Goth. OS. and OHG. the form *-óno-*. Beside the suffix *-éno-*, *-óno-* there also existed in prim. Germanic *-ini* = Indg. *-éni-*. But prim. Germanic *-énaz*, *-íniz* = Indg. *-énos*, *-énis* regularly fell together in *-ins* in Gothic, so that the isolated pp. *fulgins* (§ 137), *hidden*, can represent either form.

§ 295. Pass. Indicative: The original forms were: Sing. *\*nēmo-mai* or *-ai* (cp. Gr. *φέρω-mai*, Skr. *bhárē*),—the first

pers. does not exist in any of the Germanic languages; in Goth. the third pers. was used for it, \*neme-sai (cp. Gr. φέρεαι from \*φέρεσαι, Skr. bhárasē), \*neme-tai (cp. Gr. φέρεται, Skr. bháratē); pl. \*nemo-ntai (cp. Gr. Doric φέρονται, Skr. bhárantē) = prim. Germanic \*nimizai, \*nimiðai, \*nemandai. The medial -a- in the pl. was levelled out into the two other forms, whence nimaza (§ 90), nimada, nimanda.

§ 296. Pass. Subjunctive: The subjunctive passive has the same stem-form as the subjunctive active (§ 288), and the same endings as the indic. passive + the particle -u. Some scholars assume that the original forms were: \*nemoi-so (cp. Gr. φέροιο from \*φέροισο), \*nemoi-to (cp. Gr. φέροιτο), \*nemoi-nto (cp. Gr. φέροιντο) = prim. Germanic \*nemaiza, \*nemaiða, \*nemainða; we should then have to assume that the addition of the particle -u was older than the loss of final unaccented -a, which is improbable.

§ 297. Several of the imperative and subjunctive forms end in -u, viz. nimadáu, nimandáu, nimáu, nēmjáu, nimáidáu, nimáizáu, nimáindáu. This -u did not originally form a part of the personal endings, but was a deictic particle added enclitically especially to verbal and pronominal forms to emphasize them. It also occurs in Skr. and the Slavonic languages and probably in Greek in such words as πάν-u, *altogether, at all*, beside neut. πᾶν, *all*. Skr. id-ám-u, *this, this 'here'*, cp. Lat. id-em, *the same*; Skr. a-sā-ú, *that, yon, that 'there'*; Skr. bhárat-u, *let him bear*; bhárant-u, *let them bear*; O.Bulgarian beret-ú, *he bears*; berat-ú, *they bear*. The same u occurs in Goth. as an interrogative particle, as skuld-u ist ?, *is it lawful?*; ga-u-láubjats ?, *do ye two believe?*; sa-u ist sa sunus izwar ?, Gr. οὐτός ἐστιν ὁ νίδος ὑμῶν; *is this your son?*

## I. Non-reduplicated Strong Verbs.

§ 298. In order to be able to conjugate a strong verb of the non-reduplicated class, it is necessary to know the four stems, as seen (1) in the infin., (2) 1 pers. sing. pret. indic., (3) 1 pers. pl. pret. indic., (4) the past participle. See §§ 122–5.

§ 299.

## CLASS I.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
ei	ái	i (ái § 69)	i (ái § 69)
Goth. <i>beidan</i> , <i>to await</i>	báip	bidum	bidans
O.Icel. <i>biða</i>	beið	biðum	beðinn
OE. <i>bīdan</i>	bād	bidon	biden
OS. <i>bīdan</i>	bēd	bidun	gibidan
OHG. <i>bītan</i>	beit	bitun	gibitan
Goth. <i>sneiþan</i> , <i>to cut</i>	snáip	sniþum	sniþans
<i>leihvan</i> , <i>to lend</i>	láih	laíhnum	laíhvans

§ 300. To this class also belong:—*beitan*, *to bite*; *deigan*, *to knead*; *dreiban*, *to drive*; *greipan*, *to seize*; *hneiwan*, *to bow*; *bi-leiban*, *to remain*; *ga-leiþan*, *to go*; *ur-reisan*, *to arise*; *skeinan*, *to shine*; *dis-skreitan*, *to rend*; *ga-smeitan*, *to smear*; *speiwan*, *to spit*; *steigan*, *to ascend*; *sweiban*, *to cease*; *ga-teihan*, *to tell*; *þeihan*, *to thrive*; *þreihan*, *to press upon*; *weihan*, *to fight*; *weipan*, *to crown*; *in-weitan*, *to worship*.

§ 301.

## CLASS II.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
iu	áu	u (áu § 73)	u (áu § 71)
Goth. <i>·biudan</i> , <i>to bid</i>	·báup	·budum	·budans
O.Icel. <i>bjóða</i>	bauð	buðum	boðinn
OE. <i>bēodan</i>	bēad	budon	boden
OS. <i>biodan</i>	bōd	buðun	gibodan
OHG. <i>biotan</i>	bōt	butun	gibotan
Goth. <i>driusan</i> , <i>to fall</i>	dráus	drusum	drusans
<i>tiuhan</i> , <i>to lead</i>	táuh	taúhnum	taúhans

§ 302. To this class also belong:—biugan, *to bend*; driugan, *to serve as a soldier*; giutan, *to pour*; hiufan, *to mourn*; dis-hniupan, *to break asunder*; kiusan, *to test*; kriustan, *to gnash*; liudan, *to grow*; liugan, *to lie*; fra-liusan, *to lose*; ga-lükan, *to shut*; niutan, *to enjoy*; siukan, *to be sick*; af-skiuban, *to push aside*; sliupan, *to slip*; pliughan, *to flee*; us-priutan, *to trouble*.

NOTE.—ga-lükan (láuk, ·lukum, ·lukans) is properly an aorist present, like Gr. τύφω, τρίβω. See § 280.

### CLASS III.

§ 303. To this class belong all strong verbs having a medial nasal or liquid + a consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + a consonant. Cp. § 124.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
i (áí, §§ 67, 69)	a	u (aú, § 73)	u (aú, §§ 71, 73)	
Goth. bindan, <i>to bind</i>	band	bundum	bundans	
O. Icel. binda	batt	bundum	bundinn	
OE. bindan	band	bundon	bunden	
OS. bindan	band	bundun	gibundan	
OHG. bintan	bant	buntun	gibuntan	
Goth. *hilpan, <i>to help</i>	halp	hulpum	hulpans	
O. Icel. hjalpa	halp	hulpum	holpinn	
OE. helpan	healp	hulpon	holpen	
OS. helpan	halp	hulpun	giholpan	
OHG. helfan	half	hulfun	giholfan	
Goth. waírþan, <i>to become</i>	warþ	waúrþum	waúrþans	

§ 304. To this class also belong:—baírgan, *to keep*; bliggwan (§ 151), *to beat*; brinnan, *to burn*; drigkan, *to drink*; filhan, *to hide*; finþan, *to find*; us-gildan, *to repay*; du-ginnan, *to begin*; uf-gaírdan, *to gird up*; fra-hinþan, *to capture*; hvaírban, *to walk*; af-linnan, *to depart*; rinnan, *to run*; siggwan, *to sing*; sigqan, *to sink*; fra-slindan, *to swallow up*; spinnan, *to spin*; stigqan, *to thrust*; af-swaírban, *to wipe out*; swiltan, *to die*; ana-trimpan, *to tread on*; at-þinsan, *to attract*; ga-þársan, *to wither*; þriskan, *to thresh*; waírpan, *to throw*; wilwan, *to rob*; windan, *to wind*; winnan, *to suffer*; ga-wrisqan, *to bear fruit*.

## CLASS IV.

§ 305. To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § 124.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	i (aí, § 67)	a	ē	u (aú, § 71)
Goth.	niman, <i>to take</i>	nam	nēnum	numans
"	baíran, <i>to bear</i>	bar	bērum	baúrans
O.Icel.	bera	bar	bōrum	borinn
OE.	beran	bær	bāron	boren
OS. OHG.	beran	bar	bārun	giboran

§ 306. To this class belong also:—brikan, *to break*; qiman, *to come*; stilan, *to steal*; ga-táiran, *to destroy*; ga-timan, *to suit*; trudan, *to tread*.

NOTE.—trudan (\*trāþ, \*trēdum, trudans) is properly an aorist present, like ga-lükán (§ 280).

## CLASS V.

§ 307. To this class belong strong verbs having i (aí) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § 124.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	i (aí, § 67)	a	ē	i (aí, § 67)
	giban, to give	gaf	gēbum	gibans
	qíjan, to say	qaþ	qēþum	qíjans
	saílwan, to see	salw	sēlrum	saílwans
	sniwan, to hasten	snáu (§ 150)	snēwum	sniwans
Goth.	mitan, to measure	mat	mētum	mitans
O.Icel.	meta	mat	mōtum	metinn
O.E.	metan	mæt	mæton	meten
OHG.	mezzan	maz	māzzun	gimezzan

§ 308. To this class also belong:—bidjan, to *pray*; diwan, to *die*; fitan, to *travail in birth*; fraíhnan, to *ask*; bi-gitan, to *find*; hlifan, to *steal*; itan, to *eat*; ligan, to *lie down*; lisap, to *gather*; ga-nisan, to *be saved*; niþan, to *help*; rikan, to *heap up*; sitan, to *sit*; ga-widan, to *bind*; ga-wigan, to *shake down*; wisan, to *be, remain*; wrikan, to *persecute*.

NOTE.—In bidjan (baþ, bēdum, bidans) the j belongs to the present only. In the present tense bidjan is conjugated like nasjan (§ 317). sitan, ligan are new formations. The regular forms would be \*sitjan, \*ligjan, cp. the corresponding forms of the other Germanic languages. O.Icel. sitja, liggja, O.E. sittan, liggan, OS. sittian, liggian, OHG. sitzen, liggen.

In fraíhnan (frah, frēhum, fraíhans) the n belongs to the present only. The pret. of itan is ēt (occurring in frēt, pret. of fra-itan, to *devour*) = O.E. æt, OHG. āz, Lat. ēdī.

## § 309.

## CLASS VI.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	a	ō	ō	a
Goth.	faran, <i>to go</i>	fōr	fōrum	farans
O.Icel.	fara	fōr	fōrum	farinn
OE.	faran	fōr	fōron	fāren
OS.	faran	fōr	fōrun	gifarān
OHG.	faran	fuor	fuorun	gifarān
Goth.	slahan, <i>to smite</i> graban, <i>to dig</i> fraþjan, <i>to under- stand</i>	slōh grōf frōþ	slōhum grōbum frōþum	slahans grabans fraþans

§ 310. To this class also belong:—alan, *to grow*; us-anan, *to expire*; ga-daban, *to beseem*; ga-draban, *to hew out*; ga-dragan, *to heap up*; af-hlaþan, *to lade*; malan, *to grind*; sakan, *to rebuke*; skaban, *to shave*; standan, *to stand*; swaran, *to swear*; þwahan, *to wash*; wakan, *to wake*.

Seven verbs of this class have j in the present; but in other respects are like faran, &c.; fraþjan, *to understand*; hafjan, *to raise*; hlahjan, *to laugh*; ga-raþjan, *to count*; ga-skapjan, *to create*; skaþjan, *to injure*; wahsjan, *to grow*. Cp. the similar formation of the present in verbs like Lat. *capiō*, *faciō*. These seven verbs are conjugated in the present tense like *nasjan* or *sōkjan* according to the rules given in § 316.

NOTE.—OE. OS. swerian, OHG. swerien, O.Icel. sverja, *to swear*, show that Goth. swaran is a new formation for \*swarjan.

The n in standan (stōþ, stōþum, \*staþans) belongs to the present only, cp. Engl. *stand*, *stood*, and Lat. perfects like *frēgi*, *vici* to presents *frangō*, *vincō*.

## 2. Reduplicated Strong Verbs.

## CLASS VII.

§ 311. The perfect (cp. § 292) was formed in the parent language partly with and partly without reduplication. The reason for this difference is unknown. Examples are: Skr. *va-várta*, *I have turned*, *va-várttha*, *va-várta* = Goth. *warþ*, *warst*, *warþ*; pl. *va-vrtimá* = Goth. *waúrþum*; Gr. *λείπω*, *I leave*, *πέμπω*, *I send*, pf. *λέ-λοιπα*, *πέ-πομφα*; *δέ-δωκα*, Lat. *de-dī*, *I have given*; but Skr. *véda*, Gr. *οἶδα*, Goth. *wáit*, *I know*, lit. *I have seen*. Classes I to VI of strong verbs, and the preterite-presents, belong to the type of Skr. *véda*.

The reduplicated syllable originally contained the vowel *e* as in Greek *λέ-λοιπα*. In Gothic the vowel in the reduplicated syllable would regularly be *i* (§ 66), except in verbs beginning with *r*, *h*, *hv*, where the *ái* is quite regular (§ 67), but from forms like *rēdan*, *háitan*, *hvōpan*, pret. *raí-rōþ*, *hai-háit*, *hrai-hvōþ*, the *ái* was extended to the reduplicated syllable of all verbs of this class.

In the sing. the accent was on the stem and in the dual and plural originally on the ending with corresponding change of ablaut (cp. §§ 32, 122-5, 136). Sanskrit preserved this distinction more faithfully than any of the other Indg. languages. It was also preserved in the Germanic languages in the first five classes of strong verbs. In the sixth class the vowel of the sing. was levelled out into the dual and plural. This levelling also took place in division (b) of the seventh class in Gothic, and the stem of the present was extended to the past participle which originally had the same stem as the pret. plural, cp. *bitum*, *bundum*, pp. *bitans*, *bundans*; whereas in division (a) the stem of the present was extended to all parts of the verb.

§ 312. The reduplicated verbs in Gothic are most conveniently divided into two classes:—(a) verbs which retain the same stem-vowel through all tenses, and form their preterite simply by reduplication, as *háitan*, *to call*; *haíháit*, *haíháitum*, *háitans*; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem-vowel in the pret. sing. and plural, and the stem-vowel of the past participle is the same as that of the present tense.

NOTE.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations *st*, *sk*, as *fráisan*, *to tempt*, pret. *faifráis*; but *ga-staldan*, *to possess*, pret. *ga-staistald*; *skáidan*, *to sever*, pret. *skaískáip*.

When the verb begins with a vowel, the reduplication consists in prefixing *ái*, as *áukan*, *to add*, pret. *áiáuk*.

#### Division (a).

§ 313. Five sub-classes are to be distinguished according as the present stem contains:—*a(ā)*, *ái*, *ē*, *ō*, *áu*.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
<i>a(ā)</i> :— <i>falþan</i> , <i>to fold</i>	<i>faífalþ</i>	<i>falþans</i>
<i>haldan</i> , <i>to hold</i>	<i>haíhald</i>	<i>haldans</i>
<i>ga-staldan</i> , <i>to possess</i>	<i>ga-staistald</i>	<i>ga-staldans</i>
<i>fáhan</i> (§ 59), <i>to seize</i>	<i>faífáh</i>	<i>fáhans</i>
<i>háhan</i> (§ 59), <i>to hang</i>	<i>haíháh</i>	<i>háhans</i>

NOTE—I. The following verbs, the preterites of which are not extant, also belong here: *us-alþan*, *to grow old*; *blandan*, *to mix*; *ana-praggan*, *to oppress*; *saltan*, *to salt*; *waldan*, *to rule*; *gaggan*, *to go*, pp. *gaggans*, the wanting pret. \**gaígagg* is supplied by the weak pret. *iddja* (§ 321).

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
ái:—af-áikan, to deny	af-áíáik	af-áikans
fráisan, to tempt	faífráis	fráisans
háitan, to call	haíháit	háitans
láikan, to leap	laíláik	láikans
máitan, to cut	maímáit	máitans
skáidan, to divide	skaískáíþ	skáidans

NOTE.—2. Here belongs also *ga-þláihan*, to *cherish, comfort*, the pret. of which is not extant.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
é:—slépan, to sleep	saíslép	slépans
	saízlép	

NOTE.—3. Here belongs also *uf-bléasan*, to *blow up, puff up*, which only occurs in the pres. pass. 3 pers. sing. and the pp.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
ó:—lrópan, to boast	lraílróp	lrópans

NOTE.—4. Here belong also the preterites *faífókun*, *they bewailed*, *laílóun*, *they reviled*, the presents of which *\*flókan*, *\*lauan* are wanting; as also the verb *blótan*, to *worship*, pret. wanting.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
áu:—áukán, to add	áíáuk	áukans

NOTE.—5. Here belong also *hláupan*, to *leap*; *stáutan*, to *smite*, which only occur in the present.

### Division (b).

§ 314. The verbs of this division belong to the seventh ablaut-series (§ 124).

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
grétan, to weep	gaígrót	grétnans
létan, to let	laílót	létans
ga-rédan, to reflect upon	ga-raíróþ	ga-rédns
tékan, to touch	taítók	tékans
saian, to sow	saíso	saians
waian, to blow	waíwóun (pl.)	waians

NOTE.—Of *waian* only the pres. part. masc. dat. sing. (*waiandin*), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of *saian* is *saisōst*, with the ending *-st*, instead of *-t*, from verbs like *last*, where *-st* was regular, see § 188.

### B. WEAK VERBS.

§ 315. The weak verbs, which for the most part are derivative or denominative, are divided in Gothic into four classes according as the infinitives end in *-jan*, pret. *-ida*, (*-ta*) ; *-ōn*, pret. *-ōda* ; *-an*, pret. *-áida* ; *-nan*, pret. *-nōda*. The weak preterite is a special Germanic formation, and many points connected with its origin are still uncertain. Some scholars are inclined to regard it as a periphrastic formation which was originally confined to denominative verbs, and then at a later period became extended to primary verbs as well. The Gothic endings of the singular:—*-da*, *-dēs*, *-da* would thus represent an old aorist formed from the root *dhē-*, *put, place* (Gr. *τίθημι*), which stands in ablaut relation to O.E. OS. *dōn*, OHG. *tuon, to do*, as Indg. *\*dhōm*, (*\*dhēm*), *\*dhēs*, *dhēt*, prim. Germanic *\*dōn*, (*\*dān*), *\*dās*, *dā* = Goth. *-da*, *-dēs*, *-da*. But it is also probable that the dental in the pret. sing. stands in close relationship to the dental of the past participle, where the *-ps* = prim. Germanic *-dás*, Gr. *-tós*. In Gothic the old preterite (perfect) of *dōn* has been preserved in the pret. dual and plural, as *-dēd-u*, *-dēd-uts*; pl. *-dēd-um*, *-dēd-ub*, *-dēd-un* (with the same personal endings as in the pret. of strong verbs, § 292) = OHG. *tāt-um*, (*-un*), *tāt-ut*, *tāt-un* (OS. *dād-un*), the pret. plural of *tuon*.

NOTE.—Many points concerning the inflexion of weak verbs in the oldest periods of the Germanic languages have never been satisfactorily explained. For a summary and discussion of the various explanations which have been suggested by scholars, the student should consult Brugmann's *Kurze*

vergleichende Grammatik der indogermanischen Sprachen; Streitberg's Urgermanische Grammatik; and Kluge's 'Vorgeschichte der altgermanischen Dialekte' in Paul's Grundriss der germanischen Philologie, vol. I.

### 1. First Weak Conjugation.

- § 316. The verbs of this conjugation are sub-divided into two classes:—(1) verbs with a short stem-syllable, as *nasjan*, *to save*; or with a long open syllable, as *stōjan*, *to judge*; (2) verbs with a long closed syllable, as *sōkjan*, *to seek*; and polysyllabic verbs, as *glitmunjan*, *to shine*.

The two classes only differ in the 2 and 3 pers. sing. and the 2 pers. pl. of the pres. indic. and in the 2 pers. pl. imperative. Class (1) has *-ji-*, but class (2) *-ei-*. See §§ 153-4.

§ 317. The full conjugation of *nasjan*, *stōjan*, *sōkjan* will serve as models.

#### a. Active.

##### Present.

##### INDICATIVE.

Sing. 1. <i>nasja</i>	<i>stōja</i>	<i>sōkja</i>
• 2. <i>nasjis</i>	<i>stōjis</i>	<i>sōkeis</i>
• 3. <i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>
Dual 1. <i>nasjōs</i>	<i>stōjōs</i>	<i>sōkjōs</i>
2. <i>nasjats</i>	<i>stōjats</i>	<i>sōkjats</i>
Plur. 1. <i>nasjam</i>	<i>stōjam</i>	<i>sōkjam</i>
• 2. <i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>
3. <i>nasjand</i>	<i>stōjand</i>	<i>sōkjand</i>

##### SUBJUNCTIVE.

Sing. 1. <i>nasjáu</i>	<i>stōjáu</i>	<i>sōkjáu</i>
2. <i>nasjáis</i>	<i>stōjáis</i>	<i>sōkjáis</i>
3. <i>nasjái</i>	<i>stōjái</i>	<i>sōkjái</i>
Dual 1. <i>nasjáiwa</i>	<i>stōjáiwa</i>	<i>sōkjáiwa</i>
2. <i>nasjáits</i>	<i>stōjáits</i>	<i>sōkjáits</i>

Plur. 1. nasjáima	stōjáima	sōkjáima
2. nasjáip	stōjáip	sōkjáip
3. nasjáina	stōjáina	sōkjáina

## IMPERATIVE.

Sing. 2. nasei	*stauei	sōkei
3. nasjadáu	stōjadáu	sōkjadáu
Dual 2. nasjats	stōjats	sōkjats
Plur. 1. nasjam	stōjam	sōkjam
2. nasjip	stōjip	sōkeip
3. nasjandáu	stōjandáu	sōkjandáu

## INFINITIVE.

nasjan	stōjan	sōkjan
--------	--------	--------

## PARTICIPLE.

nasjands	stōjands	sōkjands
----------	----------	----------

## Preterite.

## INDICATIVE.

Sing. 1. nasida	stauidá	sōkida
2. nasidēs	stauidēs	sōkidēs
3. nasida	stauidá	sōkida
Dual 1. nasidēdu	stauidēdu	sōkidēdu
2. nasidēduts	stauidēduts	sōkidēduts
Plur. 1. nasidēdum	stauidēdum	sōkidēdum
2. nasidēduip	stauidēduip	sōkidēduip
3. nasidēdun	stauidēdun	sōkidēdun

## SUBJUNCTIVE.

Sing. 1. nasidēdjáu	stauidēdjáu	sōkidēdjáu
2. nasidēdeis	stauidēdeis	sōkidēdeis
3. nasidēdi	stauidēdi	sōkidēdi
Dual 1. nasidēdeiwa	stauidēdeiwa	sōkidēdeiwa
2. nasidēdeits	stauidēdeits	sōkidēdeits
Plur. 1. nasidēdeima	stauidēdeima	sōkidēdeima
2. nasidēdeip	stauidēdeip	sōkidēdeip
3. nasidēdeina	stauidēdeina	sōkidēdeina

## PARTICIPLE.

nasījs	stauījs	sōkijs
--------	---------	--------

## b. Passive.

## Present.

## INDICATIVE.

Sing. 1. nasjada	stōjada	sōkjada
2. nasjaza	stōjaza	sōkjaza
3. nasjada	stōjada	sōkjada
Plur. 1. 2. 3. nasjanda	stōjanda	sōkjanda

## SUBJUNCTIVE.

Sing. 1. nasjáidáu	stōjáidáu	sōkjáidáu
2. nasjáizáu	stōjáizáu	sōkjáizáu
3. nasjáidáu	stōjáidáu	sōkjáidáu

Plur. 1. 2. 3. nasjáindáu stōjáindáu sōkjáindáu

NOTE.—On stōjan beside stauida, see §§ 80-1.

§ 318. Like nasjan are conjugated the following and many other verbs: arjan, *to plough*; gatamjan, *to tame*; hazjan, *to praise*; huljan, *to hide*; kukjan, *to kiss*; lagjan, *to lay*; matjan, *to eat*; natjan, *to wet*; satjan, *to set*; þragjan, *to run*; waljan, *to choose*; warjan, *to forbid*; wasjan, *to clothe*.

§ 319. Like stōjan are conjugated the following verbs which change iu, áu back to iw, aw before a following vowel (§ 150): arra-niujan, *to renew*; ga-qiujan, *to give life to*; siujan, *to sew*; \*stráujan (pret. strawida), *to strew*; táujan, *to do*.

NOTE.—Here would also belong \*af-mōjan, *to fatigue*, \*af-dōjan, *to fatigue*, but of these two verbs only the nom. pl. masc. of the pp. occurs once, af-mauidái, af-dauidái, cp. § 80.

§ 320. Like sōkjjan are conjugated the following and a great many others: and-bahtjan, *to serve*; áugjan, *to show*; dáljan, *to deal out*; dáupjan, *to baptize*; dáujan,

*to put to death*; *dōmjan*, *to judge*; *dragkjan*, *to give to drink*; *dráibjan*, *to trouble*; *faúrhtjan*, *to fear*; *fōdjan*, *to feed*; *fra-wardjan*, *to destroy*; *ga-brannjan*, *to burn*; *ga-láubjan*, *to believe*; *ga-mōtjan*, *to meet*; *gáumjan*, *to perceive*; *glitmunjan*, *to shine*; *gōljan*, *to greet*; *háiljan*, *to heal*; *háusjan*, *to hear*; *hnáiwjan*, *to abase*; *hráinjan*, *to make clean*; *huggrjan*, *to hunger*; *láisjan*, *to teach*; *láistjan*, *to follow*; *liuhtjan*, *to give light*; *máidjan*, *to falsify*; *maúrþrjan*, *to murder*; *mēljan*, *to write*; *mērjan*, *to preach, proclaim*; *mikiljan*, *to magnify*; *namnjan*, *to name*; *ōgjan*, *to terrify*; *ráisjan*, *to raise*; *rōdjan*, *to speak*; *sipōnjan*, *to be a disciple*; *sniumjan*, *to hasten*; *swōgatjari*, *to sigh*; *þáúrsjan*, *to thirst*; *wandjan*, *to turn*; *wēnjan*, *to hope*.

§ 321. A certain number of verbs belonging to Class I formed their pret. and past participle already in prim. Germanic without the medial vowel *i*, cp. pret. Goth. *þāhta*, O.Icel. *þātta*, OE. *þōhte*, OS. *thāhta*, OHG. *dāhta*; pp. Goth. *þāhts*, OE. *geþōht*, OHG. *gidāht*. The following Gothic verbs belong to this type except the pp. *káupatiþs*. See § 340.

<i>Infin.</i>	<i>Prct.</i>	<i>P.P.</i>
<i>briggan</i> , <i>to bring</i>	<i>brāhta</i>	* <i>brāhts</i>
<i>brükjan</i> , <i>to use</i>	<i>brūhta</i>	* <i>brūhts</i>
<i>bugjan</i> , <i>to buy</i>	<i>baúhta</i>	<i>baúhts</i>
<i>gaggan</i> , <i>to go</i>	<i>iddja</i>	<i>gaggans</i>
<i>káupatjan</i> , <i>to buffet</i>	<i>káupasta</i>	<i>káupatiþs</i>
<i>þagkjan</i> , <i>to think</i>	<i>þāhta</i>	<i>þāhts</i> ,
<i>þugkjan</i> , <i>to seem</i>	<i>þūhta</i>	<i>þūhts</i>
<i>waúrkjan</i> , <i>to work</i>	<i>waúrhta</i>	<i>waúrhts</i>

NOTE.—1. On the consonant changes in the pret. forms (except *iddja*), see § 138. On the vowel-lengthening in *brāhta*, *þāhta*, see § 59, and *þūhta*, § 62. The pp. *þāhts*, *þūhts* occur only in compound adjectives, *anda-þāhts*, *cautious*, *vigilant*; *háuh-þūhts*, *high-minded*.

2. *gaggan* (§ 313, note 1) is properly a reduplicated verb, the

pret. of which, *gaígagg*, has been lost. The extant forms of *iddja* (§ 156) are inflected like *nasida* (§ 317); in one instance a weak pret. *gaggida* also occurs.

3. The present *briggan* is a strong verb of the third class (§ 303). The regular weak present \**braggjan* (= OE. *breng(e)an*, OS. *brengian*) has been lost. Cp. also OHG. *bringan*, pret. *brähta*, beside the rare strong form *brang*.

#### GENERAL REMARKS ON THE VERBS OF CLASS I.

§ 322. The first class of weak verbs contains partly causative and partly denominative verbs as in the other Indg. languages, as Skr. *bhārāyāmi* (Gr. φορέω), *I cause to bear*; Skr. *vartāyāmi* (Goth. *fra-wardja*), *I cause to turn*; Goth. *nasjan*, *to save*, *ráisjan*, *to raise*, beside Skr. *bhārāmi*, Gr. φέρω, *I bear*; Skr. *vártāmi*, *I turn*, Goth. *waírþa*, *I become*; *ga-nisan*, *to be saved*; *ur-reisan*, *to arise*. Gr. δακρύω, *I weep*, ὄνομαίνω, *I name*; Goth. *dáiljan*, *to deal out*; *háiljan*, *to heal*; *namnjan*, *to name*; beside Gr. δάκρυ, *tear*; ὄνομα, *name*; Goth. *dáils*, *portion*; *háils*, *whole*; *namō*, *name*.

Irrespective of the nature of the stems of the nouns and adjectives from which denominative verbs were formed, the two kinds of verbs had come to have the same inflectional endings already in prim. Germanic. In the parent language the endings of the pres. sing. and pl. of the causative verbs were: Sing. -éjō, -éjesi, -éjeti; -éjomes, -éjoms, -éjete, -éjonti. Thus—

<i>Indg.</i>	<i>Prim. Germ.</i>
* <i>noséjō</i>	* <i>nazijō</i>
* <i>noséjesi</i>	* <i>nazijizi</i>
* <i>noséjeti</i>	* <i>nazijiði</i>
* <i>noséjomes</i>	* <i>nazijamiz</i>
* <i>noséjete</i>	* <i>nazijiði</i>
* <i>noséjonti</i>	* <i>nazijandí</i>

The *-ij-* = Indg. *-ej-* regularly became *j* before guttural vowels, whence Goth. *nasja*, *sōkja*; *nasjam*, *nasjand*, *nasjands*, *nasjan*, &c., see §§ 152, (3), 157. The combination *-iji-* regularly became *-i-* after long closed stem-syllables and after unaccented syllables, but *-ji-* in other cases (§ 153), whence Goth. *sōkeis*, *sōkeiþ*, beside *nasjis*, *nasjiþ*. On the imperative forms *nasei*, *sōkei*, see § 154.

Apart from the forms with *-ei*, *-ei*, and the indic. pret. sing. all forms of the finite verb have the same endings as the corresponding tenses and moods of the strong verbs ( §§ 287-97). On the indic. pret. singular, see § 315. Past participle *nasip*, *sōkip*, prim. Germanic *\*nazidaz*, *\*sōkidaz*, Indg. *.itós*.

### § 323. 2. Second Weak Conjugation.

#### a. Active.

##### *Present.*

	INDIC.	SUBJ.	IMPERATIVE.
Sing.	1. <i>salbō</i> , <i>I anoint</i>	<i>salbō</i>	—
	2. <i>salbōs</i>	<i>salbōs</i>	<i>salbō</i>
	3. <i>salbōþ</i>	<i>salbō</i>	<i>salbōdáu</i>
Dual	1. <i>salbōs</i>	<i>salbōwa</i>	—
	2. <i>salbōts</i>	<i>salbōts</i>	<i>salbōts</i>
Plur.	1. <i>salbōm</i>	<i>salbōma</i>	<i>sa<b>þ</b>bōm</i>
	2. <i>salbōþ</i>	<i>salbōþ</i>	<i>salbōþ</i>
	3. <i>salbōnd</i>	<i>salbōna</i>	<i>salbōndáu</i>
	INFIN.		PARTICIPLE.
	<i>salbōn</i>		<i>salbōnd</i> s

##### *Preterite.*

	INDIC.	SUBJ.
Sing.	1. <i>salbōda</i>	<i>salbōdēdjáu</i>
	2. <i>salbōdēs</i>	<i>salbōdēdeis</i>
[&c. like <i>nasida</i> ]		[&c. like <i>nasi-dēdjáu</i> ]
	PARTICIPLE.	
	<i>salbōþs</i>	

b. Passive. *Present.*

## INDIC.

## SUBJ.

Sing. 1. salbōda	salbōdáu
2. salbōza	salbōzáu
3. salbōda	salbōdáu
Plur. 1. 2. 3. salbōnda	salbōndáu

§324. The second class of verbs is denominative and originally belonged partly to the athematic and partly to the thematic conjugation (§ 280). The first pers. sing. of the former ended in *-āmi* and of the latter in *-ājō*. The *ā* became *ō* in the prim. Germanic period (§ 42). In Gothic the *ō* became extended to all forms of the verb. The Gothic and OHG. pres. indic. belongs to the athematic conjugation and OE. partly to the one and partly to the other. The prim. Germanic forms corresponding to the Gothic and OHG. were: Sing. *\*salbō-mi*, *\*salbō-zi*, *\*salbō-di*; dual *\*salbō-(w)iz*, *\*salbō-điz*; Pl. *\*salbō-miz*, *\*salbō-đi*, *\*salbō-ndi*; from which the corresponding Gothic forms were regularly developed except *salbōts* (on which see §§ 287, 292) and the first pers. singular which would have become *\*salbōm* as in OHG. The form *salbō* presents difficulties. It was probably a new formation with *-a* from the other classes of weak verbs and then *\*salba* became *salbō* with *ō* from the other forms of the present. The cause of the new formation was doubtless due to the fact that the first pers. sing. and pl. would otherwise have been alike.

The pres. subjunctive is an old conjunctive (not optative as in Class I) and corresponds to the pres. subjunctive forms in the OHG. Franconian dialect: *salbo*, *salbōs(t)*, *salbo*; *salbōm*, *salbōt*, *salbōn*. The prim. Germanic forms were: Sing. *\*salbō-m*, *\*salbō-z*, *\*salbō* (Indg. *-t*); dual *\*salbō-wā*, *\*salbō-điz*; Pl. *\*salbō-mā*, *\*salbō-đi*, *\*salbō-n* (Indg. *-nt*). In Goth. the first and third pers. sing. would regularly be *\*salba*. The *ō* in *salbō* was

due to levelling out the *ō* of the other forms. On *salbōts* see §§ 287, 292. The *-a* in *salbōna* was from the first pers. plural as in all the other classes of verbs.

The regular form of the imperative second pers. singular would be *\*salba* (with *-a* from older *-ō* = Indg. *-ā*, cp. Gr. Doric *τίμā*, *honour thou*; Lat. *amā*, *love thou*), but here again the *ō* in the other forms was levelled out. The other forms of the imperative have the same endings as in Class I (§ 317).

The pret. indic. and subjunctive and the passive have the same endings as in Class I.

Past participle *salbōjs* from prim. Germanic *salbōdās*, Indg. *-ātōs* (Gr. Doric *-ātōs*, Lat. *-ātus*).

§ 325. Like *salbōn* are conjugated the following and several others: *áihtrōn*, *to beg for*; *áirinōn*, *to be a messenger*; *awiliudōn*, *to thank*; *dwalmōn*, *to be foolish*; *faginōn*, *to rejoice*; *fishkōn*, *to fish*; *fráujinōn*, *to be lord or king*; *frijōn*, *to love*; *gáunōn*, *to lament*; *ga-leikōn*, *to liken*; *hatizōn*, *to hate*; *hōlōn*, *to treat with violence*; *hvarbōn*, *to go about*; *idreigōn*, *to repent*; *karōn*, *to care for*; *káupōn*, *to traffic*; *lapōn*, *to invite*; *lustōn*, *to desire*; *mitōn*, *to consider*; *reikinōn*, *to rule*; *sidōn*, *to practise*; *skalkinōn*, *to serve*; *spilliōn*, *to narrate*; *sunjōn*, *to justify*; *swiglōn*, *to pipe*; *ufar-munnōn*, *to forget*.

### § 326. 3. Third Weak Conjugation.

#### a. Active. Present.

INDIC.	SUBJ.	IMPERATIVE.
Sing. 1. <i>haba</i> , <i>I have</i>	<i>habáu</i>	—
	<i>habáis</i>	<i>habái</i>
	<i>habáiþ</i>	<i>habadáu</i>
Dual 1. <i>habōs</i>	<i>habáiwa</i>	—
	<i>habáits</i>	<i>habats</i>
Plur. 1. <i>habam</i>	<i>habáima</i>	<i>habam</i>
	<i>habáiþ</i>	<i>habáiþ</i>
	<i>haband</i>	<i>habandáu</i>

INFIN.	PARTICIPLE.
haban	habands

*Preterite.*

INDIC.	SUBJ.
Sing. 1. habáida	habáidēdjáu
2. habáidēs	habáidēdeis
[&c. like <i>nasida</i> ]	[&c. like <i>nasidēdjáu</i> ]

PARTICIPLE.
habáip̥s

*b. Passive. Present.*

INDIC.	SUBJ.
Sing. 1. habada	habáidáu
2. habaza	habáizáu
3. habada	habáidáu
Plur. 1. 2. 3. habanda	habáindáu

§ 327. Most of the verbs belonging to the third class were originally primary verbs like Lat. *habē-re*, *to have*. In prim. Germanic there were at least two stem-forms of *haban*, viz. present \*χaþæj- and pret. \*χaþ-. In Gothic as in the other Germanic languages the different types became mixed, which gave rise to many new formations. In OHG. the stem-form of the present was extended to all parts of the verb, as pret. *habēta*, pp. *gihabēt*, but OE. *hæfde*, *gehæfd*, OS. *habda*, *gihabd*. In Gothic the stem-form of the present was extended to the preterite and pp. just as in OHG. The prim. Germanic forms of the pres. indic. were: Sing. \*χaþæjō, \*χaþæjizi, \*χaþæjidi; dual \*χaþæjō-(w)iz (§ 287), \*χaþæjidiiz; Pl. \*χaþæjamiz, \*χaþæjidi, \*χaþæjandi; from which with the loss of inter-vocalic *-j-* (§§ 76, 152) were regularly developed the second and third pers. sing. *habáis*, *habáip̥s* and the second pers. pl. *habáip̥s*. The other forms of the present would have become in Gothic \*habaia; \*habaiōs, \*habáip̥s; \*habaiam, \*habaiand, see § 76. But the whole of the pres. indic.

(except the forms *habáis*, *habáip*), the pres. subjunctive, the imperative (except *habái*, *habáip*), the infinitive, the pres. participle, the passive indic. and subjunctive, were formed direct from the stem-form \*χaƀ· + the endings of the first Class of weak verbs. The imperative forms *habái*, *habáip* were regularly developed from prim. Germanic \*χaƀǣ(j)i, \*χaƀǣ(j)id(i).

§ 328. Like *haban* are also conjugated: *áistan*, *to reverence*; *ana-silan*, *to be silent*; *and-staúrran*, *to murmur against*; *arman*, *to pity*; *bauan*, *to dwell*; *fastan*, *to fast, hold firm*; *fijan*, *to hate*; *ga-geigan*, *to gain*; *ga-kunnan*, *to recognize*; *hatan*, *to hate*; *jiukan*, *to contend*; *leikan*, *to please*; *liban*, *to live*; *liugan*, *to marry*; *maúrnan*, *to mourn*; *munan*, *to consider*; *reiran*, *to tremble*; *saúrgan*, *to sorrow*; *sifan*, *to rejoice*; *skaman* (*sik*), *to be ashamed*; *slawan*, *to be silent*; *trauan*, *to trust*; *swéran*, *to honour*; *þahan*, *to be silent*; *witan*, *to watch, observe*.

NOTE.—1. On the stem-vowel in *bauan*, *trauan*, see § 80.

2. *bauan* belonged originally to the reduplicated verbs (cp. O.Icel. *búa*, *to dwell*, pret. sing. *bjō*, pp. *büenn*), and the strong form is still regularly preserved in *bauip*, the 3 pers. sing. pres. indic. 3. Beside *hatan* there also occurs twice *hatjan*.

4. It cannot be determined whether *bnauan* (§ 80), *to rub*, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

#### § 329. 4. Fourth Weak Conjugation.

##### Present.

INDIC.	SUBJ.	IMPERATIVE.
Sing. 1. <i>fullna</i> , <i>I become full</i>	<i>fulináu</i>	—
2. <i>fullnis</i>	<i>fullnáis</i>	<i>fulln</i>
3. <i>fullniþ</i>	<i>fullnái</i>	<i>fullnadáu</i>
Dual 1. <i>fullnōs</i>	<i>fullnáiwa</i>	—
2. <i>fullnats</i>	<i>fullnáits</i>	<i>fullnats</i>
Plur. 1. <i>fullnam</i>	<i>fullnáima</i>	<i>fullnam</i>
2. <i>fullniþ</i>	<i>fullnáiþ</i>	<i>fullniþ</i>
3. <i>fullnand</i>	<i>fullnáina</i>	<i>fullnandáu</i>

INFIN.	PARTICIPLE.
fullnan	fullnands
<i>Preterite.</i>	
Sing. 1. fullnōda	fullnōdēdjáu
2. fullnōdēs	fullnōdēdeis
[&c. like <i>nasida</i> ]	[&c. like <i>nasidēdjáu</i> ]

NOTE.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.

§ 330. The verbs of the fourth class are partly denominative and partly deverbal, and denote the entering into a state expressed by the simplex, as *fullnan*, *to become full*; and *bundnan*, *to become unbound*, as compared with *fulls*, *full*; and *bindan*, *to unbind*. They correspond in meaning with the inceptive or inchoative verbs in Latin and Greek. They belonged originally to the athematic conjugation (§ 280) and contained in the pres. indic. the formative suffix *-ná-* in the singular and *-nə-* in the dual and plural, as in Skr. Sing. *badh-ná-mi*, *I bind*, *badh-ná-si*, *badh-ná-ti*; dual *badh-ní-vás*, *badh-ní-thás*, *badh-ní-tás*; Pl. *badh-ní-más*, *badh-ní-thá*, *badh-n-ánti* (= Indg. *bhndh-n-énti* with vocalic *n* in the stem). Such verbs had the weak grade form of the stem (like the pret. pl. and pp. of the first three classes of strong verbs) owing to the accent being on the *ná-* in the singular and on the ending in the dual and plural. The *-ná-*, *-nə-* became *-nō-* (§ 42), *-na-* (§ 41) in prim. Germanic. The prim. Germanic forms corresponding to the Skr. were: Sing. *\*bundnómi*, *\*bundnósi*, *\*bundnóþi*; dual *\*bundnawés*, *\*bundnaðés*; Pl. *\*bundnamés*, *\*bundnaðé*, *\*bundnínþi*; from which the first pers. pl. Goth. *-bundnam* is regularly developed. All the other forms of the pres. indic. were new formations formed direct from the stem-form *bundn-*, *fulln-*, &c. + the endings of strong verbs; and similarly with the pres. subjunctive, imperative, infinitive and pres. participle. The pret. was formed from the

original stem-form of the pres. sing. *bundnō-*, *fullnō-*, &c. + the endings of the first class of weak verbs.

§ 331. Like *fullnan* are conjugated the following verbs and a few others: *af-dumbnan*, *to hold one's peace*; *af-dáubnan*, *to become deaf*; *af-taúrnan*, *to be torn away from*; *and-bundnan*, *to be unbound*; *bi-áuknan*, *to become larger*; *dis-skritnan*, *to become torn*; *fra-lusnan*, *to perish*; *frá-qistnan*, *to perish*; *ga-batnan*, *to profit*; *ga-blindnan*, *to become blind*; *ga-dáuþnan*, *to die*; *ga-haftnan*, *to be attached to*; *ga-háilnan*, *to become whole*; *ga-qiunan*, *to be made alive*; *ga-skáidnan*, *to become parted*; *ga-þaúrsnan*, *to dry up, wither away*; *ga-waknan*, *to awake*; *in-feinan*, *to be moved with compassion*: *mikilnan*, *to be magnified*; *tundnan*, *to take fire*; *ufar-hafnan*, *to be exalted*; *us-geisnan*, *to be aghast*; *us-gutnan*, *to be poured out*; *us-háuhnan*, *to be exalted*; *us-luknan*, *to become unlocked*; *us-mérnan*, *to be proclaimed*; *weihnan*, *to become holy*.

### C. MINOR GROUPS.

#### A. PRETERITE-PRESENTS.

§ 332. These verbs were originally unreduplicated perfects which acquired a pres.. meaning like Skr' *vēda*, Gr. *oīda*, Lat. *nōvi*, *I know*, to which a new weak preterite (see § 340), an infinitive, and a pres. participle were formed in the prim. Germanic period. They are inflected in the pres. like the preterite of strong verbs. The following verbs, most of which are very defective, belong to this class:—

#### § 333.

#### I. Ablaut-series.

*wáit*, *I know*, 2 sing. *wáist* (§ 138), 1 pl. *witum*, subj. *witjáu*, pret. *wissa* (§ 138), subj. pret. *wissēdjáu*, pres. part. *witands*, infin. *\*witan*.

*láiſ*, *I know*. This is the only form extant.

## § 334.

## II. Ablaut-series.

dáug, *it is good for, profits.* The only form extant.

## § 335.

## III. Ablaut-series.

kann, *I know, 2 sing. kant (kannt), 1 pl. kunnum, pret. indic. kunþa, pret. subj. kunþēdjáu, infin. kunnan, pres. part. kunnands, pp. kunþs.*

NOTE.—The pret. and pp. of this verb presents difficulties in all the Germanic languages. The pp. kunþs, O.Icel. kūþr (kunnr), OE. cūþ, OS. kūþ, O.Fris. kūþ, OHG. kund (§ 127, Table I), all go back to prim. Germanic \*kúnþaz, Indg. \*gntós (with vocalic n). The regular prim. Germanic form would have been \*kundás, but the separate languages show that the accent must have been shifted from the ending to the stem some time prior to the operation of Verner's law, and that then a preterite was formed direct from the base kunþ- + the endings -ōn, (-ān), -ās, -ā, &c. (§ 315), whence Goth. kunþa, O.Icel. konna from older \*kunþa, OE. cūþe, OHG. konda. See § 340

þarf, *I need, 2 sing. þarft, 1 pl. þaúrbum, subj. þaúrbjáu, pret. indic. þaúrfta, infin. \*þaúrban, pres. part. þaúrbands, pp. þaúrfts, necessary.*

ga-dars, *I dare, 1 pl. ga-daúrsum, subj. ga-daúrsjáu, pret. indic. ga-daúrsta, infin. ga-daúrsan.*

## § 336.

## IV. Ablaut-series.

skal, *I shall, owe, 2 sing. skalt, 1 pl. skulum, subj. skuljáu, pret. indic. skulda, pret. subj. skuldēdjáu, infin. \*skulan, pres. part. skulands, pp. skulds, owing, lawful.*

mun, *I think, 1 pl. munum, subj. munjáu, pret. indic. munda, infin. munan, pres. part. munands, pp. munds.*

bi-nah, *it is permitted or lawful; ga-nah, it suffices, pp. bi-naúhts, sufficient, infin. \*-naúhan.* Other forms are wanting.

## § 337.

## V. Ablaut-series.

*mag*, *I can, may*, 2 sing. *magt* for *\*maht*, dual *magu*, *maguts*, 1 pl. *magum*, subj. *magjáu*, pret. indic. *mahta*, pret. subj. *mahtēdjáu*, infin. *\*magan*, pres. part. *magands*, pp. *mahts*.

## § 338.

## VI. Ablaut-series.

*ga-mōt*, *I find room*, 1 pl. *\*ga-mōtum*, subj. *gamōtjáu*, pret. indic. *ga-mōsta*, infin. *\*ga-mōtan*.

*ōg*, *I fear*, 1 pl. *\*ōgum*, subj. *ōgjáu*, pret. indic. *ōhta*; imperative 2 sing. *ōgs*, from prim. Germanic *\*ōgiz*, is originally an injunctive form. 2 pl. *ōgeiþ* (properly subj.), infin. *\*ōgan*. The pres. part. of the real old infin. still survives in *unagands*, *fearless*.

§ 339. *áih*, *I have*, probably belonged originally to the seventh class of strong verbs (§ 311), 1, 3 sing. *áih* (7) and *áig* (1), plural 1. *áigum* (2) and *áihum* (2), 2. *áihuþ* (1), 3. *áigun* (2), subj. 3 sing. *áigi* (2), plural 2 pers. *áigeiþ* (1), 3. *áigeina* (1), pres. part. *áigands* (5) and *áihands* (1), infin. *áihan* (1) occurring in the compound *faír-áihan*, *to partake of*, pret. indic. 1, 3 sing. *áhta*, 3 pl. *áihtēdun*, subj. 2 sing. *áihtēdeis*.

NOTE.—In the pres. *h* was regular in the 1, 3 pers. sing. indic. (§§ 186-7), and *g* in all other forms of the present. But in a few cases we find *h* where we should expect *g*, and in one case *g* instead of *h*. The figures in brackets give the number of times *h* and *g* occur in forms of the present.

§ 340. It should be noted that the ending of the past participle of all verbs belonging to the preterite presents goes back to Indg. *-tós* (not *-itós* as in the first class of weak verbs, § 322), as *kunþs* (§ 335 note), *munds*, *skulds* = prim. Germanic *\*kúnþaz*, *\*mundás*, *\*skuldás*, Indg. *\*gntós*, *\*mntós*, *\*skltós*; and similarly with the other past participles. This is no doubt the reason why the preterites do not have the medial *-i-* which is found in the

preterites and past participles of the first class of weak verbs, as *nasida*, *sōkida*, pp. *nasib*s, *sokib*s; and similarly with the preterites *baúhta*, *brāhta*, &c. (§ 321).

### B. VERBS IN -mi.

—§ 341. Only scanty remains of the athematic verbs have been preserved in Gothic. These are the pres. indicative and subjunctive of the substantive verb, and the verb *will*.

#### i. The Substantive Verb.

§ 342. The substantive verb forms its present tense from the root *es..* The other parts of the verb are supplied by *wisan* (§ 308).

##### *Present.*

INDIC.	SUBJ.
Sing. 1. <i>im</i> , <i>I am</i>	<i>sijáu</i>
2. <i>is</i>	<i>sijáis</i>
3. <i>ist</i>	<i>sijái</i>
Dual 1. <i>siju</i>	* <i>sijáiwa</i>
2. * <i>sijuts</i>	* <i>sijáits</i>
Plur. 1. <i>sijum</i>	<i>sijáima</i>
2. <i>sijup</i>	<i>sijáip</i>
3. <i>sind</i>	<i>sijáina</i>
INFIN. <i>wisan</i>	PARTICIPLE <i>wisands</i>

##### *Preterite.*

INDIC.	SUBJ.
Sing. 1. <i>was</i>	<i>wēsjáu</i>
2. <i>wast</i>	<i>wēseis</i>
[&c. like <i>nam</i> , § 286]	[&c. like <i>nēmjáu</i> ]
	PARTICIPLE <i>wisans</i>

NOTE.—1. For the imperative the subj. forms *sijáis*, &c., are used.

2. Observe the elision of the vowel in **nist** = **ni ist**, **patist** = **þata ist**, **karist** = **kara ist**.

3. Beside **sijum**, **sijup** there also occur **sium**, **siup**, which points to a weak articulation of the intervocalic **j**.

The original forms of the pres. indic. were: Sing. **\*ésmi** (Skr. **ásmi**), **\*ési** beside **\*éssi** (Skr. **ási**, Homer **ἐστι**), **\*ésti** (Skr. **ásti**, Gr. **ἐστι**); dual **\*swés** (Skr. **svás**), **\*stés** (Skr. **sthás**); Pl. **\*smés** (Skr. **smás**), **\*sté** (Skr. **sthá**), **\*sénti** (Skr. **sánti**). Beside the accented there also were unaccented forms just as in the pronouns (§ 259). **\*ésmi** regularly became **im** through the intermediate stages **\*izmi**, **\*immi**, **\*imm.** **is** from **\*isi**, **\*izi**; **ist** from **\*isti**; **sind** from **\*sindí**. **siju**, **sijum**, **sijup** with **sij.** from the pres. subjunctive and the endings of the pret. of strong verbs (§ 292), cp. the same endings in O.Icel. **erum**, *we are*, **erup**, **eru** (OE. **earon**); OHG. **bir-um**, **bir-ut**; OE. **sin-don**, OS. **sindun**.

The original forms of the pres. subjunctive were: Sing. **\*s(i)jjém** (Skr. **syáṁ**), **\*s(i)jéś** (Skr. **syás**), **\*s(i)jéjt** (Skr. **syāt**); Pl. **\*símé**, **\*síté**, **\*sijént**, which would have become in Gothic **\*sija**, **\*sijēs**, **\*sija**; **\*seima** (OHG. **sím**), **\*seip** (OHG. **sít**), **\*sein** (OHG. OS. **sín**). In Gothic the original **sij-** of the singular was extended to the plural and then the whole tense was remodelled after the analogy of the pres. subjunctive of strong verbs (§ 288).

## 2. The Verb 'will'.

**§ 343.** The present tense of this verb was originally an optative (subjunctive) form of a verb in **-mi**, which already in prim. Germanic came to be used indicatively. To this was formed in Gothic a new infinitive, present participle, and weak preterite. The endings of the present are those of the pret. subjunctive (§ 293). The existing forms are:—

## Present.

Sing. 1. wiljáu	Plur. 1. wileima
2. wileis	2. wileiþ
3. wili	3. wileina
Dual 2. wileits	
INFIN. wiljan	PARTICIPLE wiljands

## Preterite.

INDIC.	SUBJ.
Sing. 1. wilda	wildēdjáu
[&c. like nasida, § 317]	[&c. like nasidēdjáu]

## CHAPTER XIV

ADVERBS, PREPOSITIONS, AND CON-  
JUNCTIONS

## I. ADVERBS.

§ 344. Most adverbs of manner are formed from adjectives by means of the suffix *-ba*, the origin of which is uncertain. Some scholars regard it as an instrumental ending, representing an Indg. *\*-bhē* or *\*-bhō*. Examples are: *baírhtaba*, *brightly*; *báitraba*, *bitterly*; *háuhaba*, *highly*; *hwassaba*, *sharply*; *mikilaba*, *greatly*; *raíhtaba*, *rightly*; *ubilaba*, *evilly*; *sunjaba*, *truly*; *ana-láugniba*, *secretly*; *ga-témiba*, *filily*; *agluba*, *with difficulty*; *harduba* beside *hardaba*, *grievously*; *manwuba*, *in readiness*.

The original ablative of adjectives (Indg. *·ōd*, *·ēd*, OE. *.a*, OS. OHG. *.o*) was often used adverbially, as *and·áugjō*, *openly*; *ana-leikō*, *in like manner*; *ga-leikō*, *like*; *glaggwō*, *diligently*; *sinteinō*, *continually*; *sniumundō*, *quickly*; *spráutō*, *quickly*; *þiubjō*, *secretly*; *þridjō*, *for the third*

time; *ūhteigō, in season*. The same ending also occurs in *aftarō, behind*; *aúftō, perhaps, surely*; *missō, one another*; *sundrō, asunder*; *ufarō, above*; *undarō, beneath*; *simlē, once*.

§ 345. The comparative degree of adverbs generally ends in *-is, ōs* (see § 243), as *áiris, earlier*; *faúrþis, before-hand*; *framis, further*; *haldis, rather*; *háuhis, higher*; *máis, more*; *nēuis, nearer*; *mins from \*minniz, less*; *waírs from \*wirsiz, worse*; *aljaleikōs, otherwise*; *sniu-mundōs, with more haste*.

Of the superlative degree two examples only are extant: *frumist, first of all*; *máist, at most*.

§ 346. The gen. case is sometimes used adverbially, as *allis, in general, wholly*; *and-waírpis, over against*; *nahts, at night*; *ráhtis, however, indeed*.

§ 347. Adverbs of time are expressed either by simple adverbs, as *áir, early*; *lvan, when*; *ju, already*; *nu, now*; *þan, then*; or by the oblique cases of nouns and pronouns, as *himma daga, to-day*; *gistra-dagis, du maúrgina, tomorrow*; *dagis hizuh, day by day*; *ni áiw, never*; *fram himma nu, henceforth*.

§ 348. Adverbs of place denoting rest in a place have the ending *-r* or *-a* (cp. the *-r* in Lat. *cūr, why*, Lith. *kuř, where*). The *-a* is originally an instrumental ending), as *aljar, elsewhere*; *hér, here*; *hvar, where*; *jáinar, yonder*; *þar, there*; *afta, behind*; *faúra, before*; *inna, within*; *iupa, above*; *úta, without*; *dalaþa, below*.

Those denoting motion to a place have either no suffix or one of the suffixes *-þ (-d), -drē*. The *-þ (-d)* goes back to an Indg. particle *\*-te*, denoting *motion to a place*, and is also preserved in Greek in words like *πό-σε* from *\*πό-τε, whither*; *ἄλλο-σε, elsewhere*. *-drē* represents an original ablative ending *\*-trēd*. Examples are: *aljaþ, in another direction*; *dalaþ, down*; *lvaþ, lvarðrē, whither*; *jaind, Jaindrē, thither*; *samaþ, to the same place*; *hidrē, hither*.

Those denoting motion from a place have either the suffix *-þrō* or *-na*, where *-þrō* represents an original ablative ending *\*-trōd* and is related to the *-tra* in Skr. words like *tá-tra*, *there*; *anyá-tra*, *elsewhere*; and *-na* from an original particle *-nē* denoting *motion from a place*, cp. Lat. *super-ne*, *from above*. Examples are: *aljaþrō*, *from elsewhere*; *alla-þrō*, *from all directions*; *dalaþrō*, *from below*; *faírraþrō*, *from afar*; *innaþrō*, *innana*, *from within*; *iupana*, *iupaþrō*, *from above*; *jáinþrō*, *thence*; *hvaþrō*, *whence*; *þaþrō*, *thence*; *útaþrō*, *útana*, *from without*; *aftana*, *hindana*, *from behind*.

§ 349. The affirmative and negative particles are *ja*, *jái*, *yea, yes*; *ni*, *not*; *nē*, *nay, no*.

The interrogative particles are *u*, which is attached enclitically to the first word of its clause, as *skuldu* (= *skuld-u*) *ist?*, *is it lawful?*; in compounds having a prefix it is attached to the prefix, as *gauláubjats?* (= *ga-u-láubjats?*), *do ye two believe?*; *niu* (= *ni-u*), *not*; *an*, *nuh*, *then*; *jau* (= *ja-u*), *whether*; *þáu* (in the second of two alternative questions), *or*; *ibái*, which like Gr. *μή*, Lat. *num*, requires a negative answer, cp. St. Mark ii. 19. See § 297.

### § 350. 2. PREPOSITIONS.

(1) With the accusative: *and*, *along*, *throughout*, *towards*; *faúr*, *for*, *before*; *inuh*, *without*; *þáirh*, *through*, *by*; *undar*, *under*; *wipra*, *against*.

(2) With the dative: *af*, *of*, *from*; *alja*, *except*; *du*, *to*; *faúra*, *before*; *fram*, *from*; *mip*, *with*; *nēhva*, *nigh to*, *near*; *undarō*, *under*; *us*, *out*, *out of*.

(3) With accusative and dative: *afar*, *after*, *according to*; *ana*, *on*, *upon*; *at*, *at*, *by*, *to*; *bi*, *by*, *about*, *around*, *against*, *according to*; *hindar*, *behind*, *beyond*, *among*; *uf*, *under*; *ufar*, *over*, *above*; *und* with acc. *until*, *up to*, with dat. *for*.

(4) With accusative, dative, and genitive: *in* with acc.

*in, into, towards*, with dat. *in, into, among*, with gen. *on account of*.

§ 351. . . . . 3. CONJUNCTIONS.

(1) Copulative : *jah, and, also*; *uh* (enclitic), *and*; *nih, and not*; *jah . . . jah, both . . . and*; *ni þatáinei . . . ak jah, not only . . . but also*; *nih . . . ak jah, not only . . . but also*.

(2) Disjunctive : *aíþþáu, or*; *andizuh . . . aíþþáu, either . . . or*; *jaþþé . . . jaþþé, whether . . . or*; *ni (or nih) . . . ni (or nih), neither . . . nor*.

(3) Adversative : *ak* (after negative clauses), *but*; *akei, but*; *ip, þan, aþþan, but, however*.

(4) Conclusive : *nu, nunu, nuh, þannu, þanuh, þaruh, eiþan, duþé (duþþé), therefore*.

(5) Concessive : *þáu, in that case*; *þáuhjabái, even though; swéþáuh, indeed, however*.

(6) Causal : *allis, áuk, ráíhtis, unté, for, because*; *(ni) þéei, (not) because*; *þandé, inasmuch as*.

(7) Final : *ei, þatei, þéei, þei, that*; *duþé, duþþé ei, duþamma ei, to the end that, because*; *ei, swaei, swaswé, so that*; *ibái (iba), lest, that . . . not*.

(8) Conditional : *jabái, if*; *nibái, niba, unless, if . . . not*.

(9) Temporal : *swé, just as*; *þan, þandé, when, as long as*; *biþé, miþþanei, whilst*; *sunsei, as soon as*; *faúrþizei, before that*; *unté, und þatei, þandé, until, until that, as long as*.

(10) Comparative : *hráíwa, how*; *swé, as*; *swaswé, so as*.

## CHAPTER XV

## WORD-FORMATION

§ 352. By far the greater part of the word-forming elements, used in the parent language, were no longer felt as such in Gothic. In this chapter we shall chiefly confine ourselves to those word-forming elements which remained productive, such as prefixes and suffixes.

## NOUNS.

§ 353. Nouns may be divided into simple, derivative and compound. Examples of simple nouns are: *abba*, *father*; *ahs*, *ear of grain*; *áiþs*, *oath*; *baúrgs*, *city*; *dags*, *day*; *fōtus*, *foot*; *fisks*, *fish*; *gulþ*, *gold*; *haúrn*, *horn*; *hreilla*, *time*; *juk*, *yoke*; *nahts*, *night*; *stáins*, *stone*; *waúrd*, *word*; *wulfs*, *wolf*.

§ 354. Derivative nouns are formed in a great variety of ways:—

1. From adjectives, as *bráidei*, *breadth*; *drugkanei*, *drunkenness*; *laggei*, *length*; *managei*, *multitude*; *siukei*, *sickness* (§ 212); *mildiþa*, *mildness*; *niujiþa*, *newness* (§ 191); *managdúþs*, *abundance* (§ 199); *manniskōdus*, *humanity*; *barniski*, *childhood*.

2. By means of various suffixes most of which were no longer felt as such in Gothic, as *fugls*, *fowl*, *bird*; *stikls*, *cup*; *tagl*, *hair*; *bagms*, *tree*; *máiþms*, *treasure*; *akrs*, *field*; *tagr*, *tear*; *brōþar*, *brother*; *daúhtar*, *daughter*; *figgrs*, *finger*; *baúrgja*, *citizen*; *gudja*, *priest*; *fishja*, *fisher*; *bōkareis*, *scribe*; *mōtareis*, *toll-taker*; *lēkinassus*, *healing*. Diminutives, as *barnilō*, *little child*; *magula*, *little boy*; *mawilō*, *little girl*.

3. From strong verbs with and without a prefix, as

láiba, remnant; ur-rists, resurrection; un-witi, ignorance; drus, fall; ga-kusts, test; nuta, fisher; saúhts, sickness; bandi, band; bandja, prisoner; dragk, drink; ga-filh, burial; ga-munds, remembrance; fulhsni, secret; sagqs, sinking; saggws, song; ur-runs, running out; þarba, pauper; barn, child; baúr, son; bérusjös, parents; ga-taúra, rent; ga-qumþs, assembly; qums, advent; skúla, debtor; bida, prayer; gabei, riches; giba, gift; ga-nists, salvation; ga-qiss, consent; hliftus, thief; mahts, might; wists, substance; wraks, persecutor; frapi, understanding; ga-skafts, creation; slaúhts, slaughter; staps, place; us-wahsts, growth; áihts, property; ga-háit, promise.

4. By means of various prefixes. Some of the forms given as prefixes below are in reality independent words forming the first element of compounds. They have been included among the real prefixes for purely practical purposes. It should be noted that the examples given below include both nouns and adjectives:—

#### PREFIXES.

§ 355. af. from \*ab- (O.Icel. OS. af., OE. æf- (unaccented form of), OHG. ab, Indg. \*apó beside \*ápo, Gr. ἀπό, ἀπο, off, from, away from), as af-drugkja, drunkard; af-éjtja, glutton; af-gudei, ungodliness; af-guþs, godless; af-lageins, remission; af-léts, forgiveness; af-stass, a falling away.

§ 356. afar-. (O.Icel. afar-, OHG. avar-, a, deriv. of Indg. \*ápo + the comparative suffix -er-os, after, cp. Skr. áparas, the latter; adv. aparám, later), as afar-dags, the next day; afar-sabbatus, the first day after the Sabbath.

§ 357. ana- (OS. an-, OHG. ana-, OE. an-, accented form of on-, Gr. ἀνά, ἀνα, on, upon), as ana-búsns, command; ana-filh, tradition; ana-lageins, a laying on; ana-minds, superposition; ana-qiss, blasphemy; ana-siuns, visible; ana-stódeins, beginning; ana-waírþs, future.

§ 358. *and-*, mostly in verbs, *anda-*, only with nouns and adjectives (O.Icel. *and-*, OE. *and-*, *ond-*, OS. *and-*, *ant-*, OHG. *ant-*, *ent-*, *int-*, cp. Skr. *ánti*, Gr. *ἀντί*, *opposite, against*, Lat. *ante, before*), as *and-áugi, face*; *and-bahts, servant*; *and-huleins, revelation*; *and-waírþi, presence*.—*anda-baúhts, ransom*; *anda-hafts, answer*; *anda-néms, pleasant*; *anda-nahti, evening*; *anda-staþjis, adversary*; *anda-þáhts, circumspect*; *anda-wáurdi, answer*.

§ 359. *at-* (O.Icel. OS. *at-*, OE. *æt-*, OHG. *az-*, *at, to*, Lat. *ad, to*), only in *at-apni, year*; *at-witáins, observation*.

§ 360. *bi-* (OE. OS. *be-*, OHG. *bi*), the unaccented form of OE. OS. OHG. *bī, by*), as *bi-faíhō, covetousness*; *bi-háit, strife*; *bi-máit, circumcision*; *bi-sitands, neighbour*.

§ 361. *dis-* (probably borrowed from Lat. *dis-*, *apart, asunder*), only in *dis-taheins, dispersion*; *dis-wiss, dissolution*.

§ 362. *faír-* (OHG. *fir-*, *far-*, NHG. *ver-*, Skr. *pári*, Gr. *πέρι, περί, around*, Lat. *per, through*), only in *faír-weitl, spectacle*.

§ 363. *faúr-* (OE. OS. *for*, OHG. *furi, for, before*), as *faúr-baúhts, redemption*; *faúr-häh, curtain*; *faúr-lageins, a laying before*; *faúr-stasseis, chief ruler*;

§ 364. *faúra-* (OE. *fore*, OS. OHG. *fora, before, for*), as *faúra-daiúri, street*; *faúra-gagga, steward*; *faúra-häh, curtain*; *faúra-mapleis, ruler*; *faúra-tani, sign, wonder*.

§ 365. *fra-* (OHG. *fra-*, Lat. *pro-*, Gr. *πρό, before*), as *fra-gifts, gift, promise*; *fra-qisteins, waste*; *fra-lusts, loss*; *fra-waúrhts, sin*; *fra-weit, revenge*.

§ 366. *fram-* (O.Icel. OE. OS. OHG. *fram-*, *from*), as *fram-aldrs, very old*; *fram-gähfts, progress*.

§ 367. *ga-* (OE. *ge-*, OS. *gi-*, OHG. *ga-*, *gi-*), originally a preposition meaning *together*, which already in prim. Germanic was no longer used as an independent word. It was especially used in forming collective nouns, but at a later period it often had only an intensive meaning or

no special meaning at all, as *ga-baúrþs*, *birth*; *ga-bruka*, *fragment*; *ga-dōfs*, *becoming, fit*; *ga-filh*, *burial*; *ga-guþs*, *pious*; *ga-hugds*, *thought*; *ga-juk*, *a pair*; *ga-kusts*, *proof*; *ga-maín*, *fellow-man*; *ga-munds*, *remembrance*; *ga-qumþs*, *assembly*; *ga-skafts*, *creation*; *ga-waúrstwa*, *fellow-worker*.

§ 368. *hindar*. (OE. *hinder*, OHG. *hintar*, *behind*), only in *hindar-weis*, *deceitful*; *hindar-weisei*, *deceitfulness*.

§ 369. *id.* (OE. *ed*., OHG. *ita*., *it*, *back, again, re*.), only in *idweit* (OE. *edwit*, OHG. *ita-wiz*, *it-wiz*), *reproach*.

§ 370. *in*. (OE. OS. OHG. *in*, O.Lat. *en*, later *in*, Gr. *ἐν*, *ἐν, in*), as *in-ahei*, *soberness*; *in-ahs*, *sober*; *in-gardja*, *one of the same household*; *in-ilō*, *excuse*; *in-kunja*, *countryman*; *in-máideins*, *exchange*; *in-winds*, *turned aside*.

§ 371. *inna*. (O.Icel. OE. *inne*, OHG. *inna*, *within*), only in *inna-kunds*, *of the same household*.

§ 372. *missa*. (OE. *mis*., OHG. *missa*., *missi*., Indg. \**mitto*., originally a participial adjective meaning *lost*), as *missa-dēþs*, *misdeed*; *missa-leiks*, *various*; *missa-qiss*, *discord*.

§ 373. *mip*. (OE. OS. *mid*, OHG. *mit*, *with*, Gr. *μετό*, *with, under, between*), as *mip-gardi-waddjus*, *partition wall*; *mip-ga-sinþa*, *travelling companion*; *mip-wisþei*, *conscience*.

§ 374. *uf*. from \**ub*. (Skr. *úpa*, Gr. *ὑπό*, *under*), as *uf-áipeis*, *under an oath*; *uf-blöteins*, *entreaty*; *uf-háuseins*, *obedience*; *uf-kunþi*, *knowledge*.

§ 375. *ufar*. (OE. *ofer*, OS. *obar*, OHG. *ubar*, Gr. *ὑπέρ*, Skr. *upári*, *over, above*), as *ufar-fullei*, *overfullness*; *ufar-fulls*, *overfull*; *ufar-gudja*, *chief priest*; *ufar-méli*, *supercription*.

§ 376. *un*. (OE. OS. OHG. *un*., Lat. *en*., Gr. *ά*., a negative particle, *un*., sometimes used intensitively with the meaning *bad, evil, &c.*), as *un-agei*, *fearlessness*; *un-baírands*, *barren*; *un-fagrs*, *unfit*; *un-frödei*, *without understanding*; *un-háili*, *disease*; *un-hulþa*, *evil spirit*; *un-mahts*, *infirmity*; *un-wáhs*, *blameless*.

§ 377. **us-** from *\*uz-* (OE. *or-*, OS. OHG. *ur-*, *out*), as *us-filh*, *burial*; *us-fōdeins*, *food*; *us-fulleins*, *fullness*; *us-kunþs*, *well-known*; *us-qiss*, *accusation*; *us-stass*, *resurrection*; *ur-rists*, *resurrection*, see §.175 note 3.

§ 378. **wiþra-** (OE. *wiþer*, OHG. *widar*, *against*), only in *wiþra-waírþs*, *opposite*.

#### SUFFIXES.

§ 379. **-and-** (OE. *-end*, *-nd*, OS. *-and*, *-nd*; OHG. *-ant*, *-nt*), originally the ending of the present participle (§ 217), used in forming nomina agentis, as *bisitands*, *neighbour*; *frijönds*, *friend*; *fijands*, *enemy*; *nasjands*, *saviour*. See § 218.

§ 380. **-arja-** (OE. *-ere*, OHG. *-äri*, Lat. *-arius*), originally used to form nomina agentis from other nouns, and then later from verbs also, as *bökareis*, *scribe*; *láisareis*, *teacher*; *liuþareis*, *singer*; *mōtareis*, *toll-taker*; *sökareis*, *disputer*. See § 185.

§ 381. **-assu-** from *\*-attu-*, Indg. *-ad-tu-* (cp. § 138), the first element of which is the same as the *-at-* in Goth. *-atjan*, OE. *-ettan*, OHG. *-azzen*, Gr. *-άττειν*, in verbs like Goth. *laúhatjan*, OHG. *lohazzen*, *to lighten*. Mostly extended to *-inassu-* with *-in-* from verbs like *fráujinōn*, *to rule over*; *gudjinōn*, *to be a priest* (§ 415); as *ibnassus*, *evenness*; *ufarassus*, *overflow*; *blōtinassus*, *service*, *worship*; *draúhtinassus*, *warfare*; *gudjinassus* (formed from stem *gudjin-*, nom. *gudja*, *priest*), *office of a priest*; *hōrinassus*, *adultery*; *lēkinassus*, *healing*; *skalkinassus*, *service*; *þiudinassus*, *service*; *waninassus*, *want*.

§ 382. **-dūpi-**, forming fem. abstract nouns, cp. Lat. *juventus*, *youth*, gen. *juventūtis*, Indg. *-tūti-*, as *ajukdūþs*, *eternity*; *managdūþs*, *abundance*; *mikildūþs*, *greatness*; *gamáindūþs*, *communion*. See § 199.

§ 383. **-in-**, embracing fem. abstract nouns formed from adjectives, as *áudagei*, *blessedness*; *báitrei*, *bitterness*;

bleiþei, *mercy*; bráidei, *breadth*; diupei, *depth*; góðei, *goodness*; handugei, *wisdom*; laggei, *length*; liutei, *deceit*; mikilei, *greatness*; siukei, *sickness*; swinþei, *strength*. See § 212.

§ 384. -iþa (OE. -þo, -þ, OHG. -ida, prim. Germanic -iþō with -i- from ja- and i-stems, Indg. -tā), used in forming fem. abstract nouns from adjectives, as aggwiþa, *anguish*; agliþa, *tribulation*; dáubíþa, *deafness*; diupiþa, *depth*; dwaliþa, *foolishness*; gáuriþa, *sorrow*; kaúriþa, *weight*; manwiþa, *preparation*; mēriþa, *fame*; mildiþa, *mildness*; niujiþa, *newness*; swēriþa, *honour*; swikniþa, *purity*; weihiþa, *holiness*. See § 191. -iþa generally became -ida by dissimilation when the preceding syllable began with a voiceless consonant, as áuþida, *desert*; waírþida, *worthiness*.

§ 385. -ōþu- (OE. -aþ, -oþ, OHG. -ōd, Lat. -ātu-, Gr. Doric -ātū-), used in forming masc. abstract nouns from the second class of weak verbs, as gáunōþus, *mourning*; gabaúrjōþus, *pleasure*. -ōþu- became -ōdu- by dissimilation when the preceding syllable began with a voiceless consonant, as aúhjōdus, *tumult*; manniskōdus, *humanity*; wratōdus, *journey*.

§ 386. -ubni, -ufni (see § 158 note), prim. Germanic -ubnja-, Indg. -mnjo- with vocalic m, as fastubni, *observance*; fráistubni, *temptation*; witubni, *knowledge*; waldufni, *power*; wundufni, *wound*.

§ 387. -þwa (prim. Germanic -þwō, Indg. -twā), as fijaþwa, fiaþwa, *hatred*; frijaþwa, *love*; saliþwōs, pl., *dwelling, mansion*.

§ 388. -eini-, prim. Germanic -i(j)ini-, Indg. -ejeni-; -ōni-, Indg. -āni-; -áini-, prim. Germanic -æ(j)ini-, Indg. -ējeni-; used in forming verbal abstract nouns from the first three classes of weak verbs, as láiseins, *doctrine*; laþōns, *invitation*; libáins, *life*. See § 200.

## COMPOUND NOUNS.

§ 389. In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure a-stems, but there are many exceptions which it is difficult to account for. Examples are: áihva-tundi, *thornbush*; áina-baúr, *first-born*; áiza-smiða, *coppersmith*; arma-háirtei, *mercy*; daúra-wards, *door-keeper*; dwala-waúrdei, *foolish talk*; figgra-gulþ, *finger-ring*; garda-waldands (but see § 197), *master of the house*; hunda-faþs, *centurion*; hunsla-staþs, *altar*; lagga-mödei, *long-suffering*; láuna-wargs, *unthankful person*; láusa-waúrdi, *empty talk*; lukarna-staþa, *candlestick*; waíla-déþs, *benefit*; waúrda-jiuka, *a strife about words*; weina-gards, *vineyard*; weina-triu, *vine*. But on the other hand: áin-falþei, *simplicity*; all-waldands, *the Almighty*; gud-hús, *temple*; guþ-blóstreis, *worshipper of God*; hals-agga, *neck*; láus-handus (adj.), *empty-handed*; manag-falþs (adj.), *manifold*; sigisláun, *prize*; wein-drugkja, *wine-bibber*.

The -a remained in the short ja-stems, but disappeared in the long, as midja-sweipáins, *the flood*; niuja-satíps, *novice*; wilja-halþei, *respect of persons*; but frei-hals, *freedom*; arbi-rumja, *heir*; agláiti-waúrdei, *indecent language*.

The final vowel of the first element regularly remained in the ð-, jð-, i-, and u-stems, as móta-staþs, *toll-place*; þúsundi-faþs, *leader of a thousand men*; gabaúrþi-waúrda, *genealogy*; mari-sáiws, *sea*; mati-balgs, *wallet*; náudi-bandi, *fetter*; but brüþ-faþs, *bridegroom*; asilu-qáirnus, *mill-stone*; faíhu-gaírnei, *covetousness*; filu-waúrdei, *much talking*; fótu-baúrd, *footboard*; grundu-waddjus, *foundation*; hardu-háirtei, *hard-heartedness*.

þiuþi-qiss instead of \*þiuþa-qiss, *blessing*.

The n-stems have a, as áuga-daúrð, *window*; man-séþs, *mankind*; but man-leika, *image*; staua-stöls, *judgment seat*.

Examples of consonant stems are: baúrgs-waddjus, *town-wall*; brōþru-lubð, *brotherly love*, beside the new formation brōþra-lubð; nahta-mats, *supper*, formed on analogy with the a-stems.

#### ADJECTIVES.

§ 390. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative; and compound. Examples of simple adjectives are: áins, *one*; alls, *all*; baírhts, *bright*; blinds, *blind*; dáuþs, *dead*; diups, *deep*; fagrs, *fair*; fulls, *full*; háils, *whole*; hardus, *hard*; ibns, *even*; juggs, *young*; kalds, *cold*; mikils, *great*; ráihts, *right*; siuks, *sick*; ubils, *evil*.

§ 391. Derivative adjectives often have the same prefixes as nouns (§§ 355-78), as af-guþs, *godless*; ana-siuns, *visible*; anda-néms, *pleasant*; fram-aldrs, *very old*; ga-guþs, *pious*; missa-leiks, *various*; un-fagrs, *unfit*; us-kunþs, *well known*.

#### SUFFIXES.

§ 392. -aga- (OE. -ig, OHG. -ag, prim. Germanic -agá-, Indg. -oqó-, cp. Skr. -aká-, as áudags, *blessed*; grēdags, *greedy*; mōdags, *angry*; un-hunslags, *without offering*; wulþags, *glorious*.

§ 393. -aha- (prim. Germanic -áxa-, Indg. -óqo-, cp. Skr. -áka-, the same suffix as the above with difference of accent), as áinaha (weak decl.), *only*; niu-klahs, *under age*; stáinahs, *stony*; un-barnahs, *childless*; waúrdahs, *verbal*; and similarly baírgahei, *hill country*, from \*baírgahs; brōþrahans, *brethren*, from \*brōþrahs.

§ 394. -eiga- (OE. -ig, OHG. -ig, prim. Germanic -igá-, Indg. \*-iþo-, cp. Skr. -iká-), as anda-némeigs, *holding fast*;

ansteigs, *gracious*; hrōþeigs, *victorious*; láiseigs, *apt to teach*; listeigs, *cunning*; mahteigs, *mighty*; sineigs, *old*; þiuþeigs, *good*; us-beisneigs, *long-suffering*; waúrst-weigs, *effective*.

§ 395. *-eina-* (OE. *-en*, OHG. *-in*, prim. Germanic *-ina-*, = Lat. *-inu-s*), used in forming adjectives denoting the material of which a thing is made, as áirþeins, *earthen*; áiweins, *eternal*; barizeins, *of barley*; filleins, *leathern*; gulþeins, *golden*; gumeins, *male*, qineins, *female*; stáineins, *of stone*; þaúrneins, *thorny*; triweins, *wooden*.

§ 396. *-iska-* (OE. *-isc*, OHG. *-isc*, *-isk*, Lat. *-iscu-s*, Gk. *-ισκο-ς*), generally connoting the quality of the object denoted by the simplex, as barnisks, *childish*; funisks, *fiery*; gudisks, *godly*; mannisks, *human*; \*þiudisks, whence þiudiskō, *after the manner of Gentiles*; iudaíwisks, *Jewish*, formed from Iudaíus, *Jew*; háiþiowisks, *wild*, with *w* from iudaíwisks.

#### COMPOUND ADJECTIVES.

§ 397. In compound adjectives formed by composition the second element is always an adjective or used as an adjective, but the first element may be a noun, adjective, verb, or particle. The final vowel in the first element of the compound follows the same rule as in nouns (§ 389), as akrana-láus, *fruitless*; góda-kunds, *of good origin*; guda-láus, *godless*; húmina-kunds, *heavenly*; witóda-láus, *lawless*; áir-falþs, *simple*; mikil-þühts, *high-minded*. andi-láus beside anda-láus, *endless*, with *a* from the pure a-stems. áirþa-kunds, *born of the earth*; hveila-waírbs, *transitory*; náudi-þaúrfsts, *needy*; faíhu-gaírns, *covetous*; handu-waúrhts, *made by hands*. guma-kunds, *male*; qina-kunds, *female*; silba-wiljis, *willing of oneself*.

§ 398. In addition to the class of compound adjectives given above, the parent language had a class, the second element of which was originally a noun. Such compounds

are generally called *bahuvrīhi* or possessive compounds, as Lat. *longipēs*, *having a long foot, long-footed*; Gr. δυσμενής, *having an evil mind, hostile*; Gothic *alja-kuns*, *belonging to another race, foreign*; *arma-háirts*, *merciful*; *háuh-háirts*, *proud, haughty*; *ibna-leiks*, *equal*; *láus-handus*, *empty-handed*; *láusa-waúrds*, *talking vainly*; *ubil-waúrds*, *evil-speaking*.

#### VERBS.

§ 399. From a morphological point of view, all verbs may be divided into two great classes: simple and compound. Simple verbs are sub-divided into primary and denominative verbs. To the former sub-division belong the strong verbs and a certain number of weak verbs, and to the latter the denominative verbs. The simple primary verbs are here left out of further consideration, as their formation belongs to the wider field of comparative grammar. Compound verbs are of various kinds: (1) those formed from simple verbs by means of separable or inseparable particles, (2) those formed from nouns and adjectives with verbal prefixes or suffixes.

§ 400. Simple verbs are formed direct from nouns and adjectives or from the corresponding strong verbs, as *dáiljan*, *to deal out*; *födjan*, *to feed*; *namnjajt*, *to name*; *wēnjan*, *to hope*; *fiskōn*, *to fish*; *karōn*, *to care for*; *háiljan*, *to heal*; *hráinjan*, *to make clean*; *mikiljan*, *to magnify*; *weihnan*, *to become holy*. *lagjan*, *to lay*; *nasjan*, *to save*; *ráisjan*, *to raise*; *satjan*, *to set*; *wandjan*, *to turn*.

§ 401. Compound verbs are formed from simple verbs, nouns, and adjectives, by means of various prefixes. See below. On the accentuation of the prefixes in verbs see §§ 33-4.

#### PREFIXES.

§ 402. *af*. (§ 355), as *af-áikan*, *to deny*; *af-dáubjan*, *to kill*; *af-gaggan*, *to go away*; *af-lētan*, *to dismiss*; *af-máitan*, *to cut off*; *af-slahan*, *to kill*; *af-tiuhan*, *to draw away*.

§ 403. *afar-* (§ 356), as *afar-gaggan*, *to follow*; *afar-láistjan*, *to follow after*.

§ 404. *ana-* (§ 357), as *ana-áukan*, *to add to*; *ana-biud-an*, *to command*; *ana-háitan*, *to call on*; *ana-hneiwan*, *to stoop down*; *ana-lagjan*, *to lay on*; *ana-stödjan*, *to begin*.

§ 405. *and-* (§ 358), as *and-bindan*, *to unbind*; *and-hafjan*, *to answer*; *and-huljan*, *to uncover*; *and-niman*, *to receive*; *and-sakan*, *to dispute*; *and-standan*, *to withstand*.

§ 406. *at-* (§ 359), as *at-áugjan*, *to show*; *at-giban*, *to give up*; *at-hafjan*, *to take down*; *at-lagjan*, *to lay on*; *at-sailvan*, *to take heed*; *at-tékan*, *to touch*; *at-wáirpan*, *to cast down*; *at-wöpjan*, *to call*.

§ 407. *bi-* (§ 360), as *bi-áukan*, *to add to*; *bi-gitan*, *to find*; *bi-leiban*, *to remain*; *bi-rinnan*, *to run about*; *bi-sitan*, *to sit about*; *bi-swaran*, *to adjure*.

§ 408. *dis-* (§ 361), as *dis-dáiljan*, *to share*; *dis-sitan*, *to settle upon*; *dis-tahan*, *to waste*; *dis-táiran*, *to tear asunder*; *dis-wilwan*, *to plunder*.

§ 409. *-du-* (of unknown origin), as *du-at-gaggan*, *to go to*; *du-ginnan*, *to begin*; *du-rinnan*, *to run to*; *du-stödjan*, *to begin*.

§ 410. *faúr-* (§ 363), as *faúr-biudan*, *to forbid*; *faúr-gaggan*, *to pass by*; *faúr-qíjan*, *to excuse*; *faúr-sniwan*, *to hasten before*.

§ 411. *faúra-* (§ 364), as *faúra-gaggan*, *to go before*; *faúra-gateihan*, *to inform beforehand*; *faúra-standan*, *to govern*.

§ 412. *fra-* (§ 365), as *fra-giban*, *to give*; *fra-itan*, *to devour*; *fra-létan*, *to liberate*; *fra-liusan*, *to lose*; *fra-niman*, *to receive*; *fra-qistjan*, *to destroy*; *fra-wardjan*, *to destroy*.

§ 413. *ga-* (originally added to verbs to impart to them a perfective meaning, see § 367), as *ga-báiran*, *to bring*

forth; *ga-bindan*, *to bind*; *ga-dáiljan*, *to divide*; *ga-fáhan*, *to seize*; *ga-fulljan*, *to fill*; *ga-háitan*, *to call together*; *ga-kiusan*, *to approve*; *ga-láubjan*, *to believe*; *ga-lisan*, *to gather together*; *ga-nasjan*, *to save*; *ga-rinnan*, *to hasten together*; *ga-táíran*, *to destroy*; *ga-wandjan*, *to turn round*.

§ 414. *hindar* (§ 368), only in *hindar-leiþan*, *to go behind*.

§ 415. *in-* (§ 370), as *in-brannjan*, *to put in the fire*; *in-saian*, *to sow in*; *in-saívan*, *to look at*; *in-sandjan*, *to send forth*; *in-widan*, *to reject*.

§ 416. *twis-* (OE. *twi-*, OHG. *zwi-*, Lat. *bi-*, Gr. *δι-* from *\*δ̄fu-*, *two*), denoting separation, only in *twis-standan*, *to depart from one*.

§ 417. *uf-* (§ 374), as *uf-bléasan*, *to blow up*; *uf-brikan*, *to reject*; *uf-dáupjan*, *to baptize*; *uf-háusjan*, *to submit*; *uf-kunnan*, *to recognize*; *uf-ligan*, *to lie under*.

§ 418. *tuz-* (OE. *tor-*, Gr. *δυσ-*), only in *tuz-wērjan*, *to doubt*.

§ 419. *þáirh-* (OE. *þurh*, OHG. *durh*, *through*), as *þáirh-báran*, *to carry through*; *þáirh-gaggan*, *to go through*; *þáirh-saívan*, *to see through*; *þáirh-wisan*, *to remain*.

§ 420. *ufar-* (§ 375), as *ufar-gaggan*, *to transgress*; *ufar-mēljan*, *to write over*; *ufar-munnōn*, *to forget*; *ufar-skadwjan*, *to overshadow*; *ufar-steigan*, *to mount up*.

§ 421. *und-* (OE. *op-*, OHG. *unt-*, *up to*), as *und-greipan*, *to seize*; *und-rédan*, *to grant*; *und-rinnan*, *to run to one*.

*unþa-* (OE. *ūþ-*, OHG. *int-*, *from, away*), only in *unþa-þliuhan* = OHG. *int-fliohan*, *to escape*.

§ 422. *us-* (§ 377), as *us-anan*, *to expire*; *us-beidan*, *to await*; *us-dreiban*, *to drive out*; *us-giban*, *to give out*; *us-kiusan*, *to choose out*; *us-láubjan*, *to permit*; *us-qíjan*, *to proclaim*; *us-tiuhan*, *to lead out*. *ur-ráisjan*, *to rouse up*; *ur-reisan*, *to arise*; *ur-rinnan*, *to proceed*. See § 175 note 3.

§ 423. *wiþra-* (§ 378), only in *wiþra-gaggan*, *wiþra-ga-mötjan*, *to go to meet*.

## SUFFIXES.

§ 424. *-atjan* (OE. *-ettan*, OHG. *-azzen*, cp. § 381), used in forming intensitive verbs, as *laúhatjan*, *to lighten*; *káupatjan*, *to buffet*; *swōgatjan*, *to sigh, groan*.

§ 425. *-inōn* (with *-in-* from verbs like *gudjinōn*, *to be a priest*, formed from the stem *gudjin-*, nom. *gudja*, *priest*; *ga-áiginōn*, *to take possession of*, from *áigin*, *property*), and similarly *fráujinōn*, *to rule over*; *raginōn*, *to be governor*. The *-in-* then came to be extended to verbs like *skalkinōn*, *to serve*, from *skalks*, *servant*; and similarly *draúhtinōn*, *to wage war*; *faginōn*, *to rejoice*; *hōrinōn*, *to commit adultery*; *lēkinōn*, *to heal*; *reikinōn*, *to govern*.

## CHAPTER XVI

## SYNTAX

## CASES.

§ 426. **Accusative.** Transitive verbs govern the accusative as in other languages: *ga-saívíþ þana sunu mans*, *ye shall see the son of man*; *akran báiran*, *to bear fruit*; &c.

A few verbs take an accusative of kindred meaning, as *ōhtēdun sis agis mikil*, lit. *they feared great fear for themselves*, *they feared exceedingly*; *háifstei þō gōdōn háifst*, *fight (thou) the good fight*; similarly *huzdjan huzda*, *to treasure up treasures*; *waúrkjan waúrstwa*, *to work works*.

An accusative of closer definition occurs very rarely in Gothic: *urrann sa dáuþa gabundans handuns jah fōtuns faskjam*, *the dead man came forth bound as to hands and feet with bandages*; *standáiþ nu ufgaúrdanái hupins izwarans sunjái*, *stand therefore, girt as to your loins with truth*.

An accusative of the person is used with the impersonal verbs *grēdōn*, *to be hungry*; *huggrjan*, *to hunger*; *þaúrsjan*, *to thirst*; and also with gen. of the thing *kar(a) ist*, *there is a care, it concerns*, as *ni kar-ist ina þizē lambē*, *he careth not for the sheep*.

The space and time over which an action extends are expressed by the accusative, as *qēmun dagis wig*, *they went a day's journey*; *jabái hvas þuk ananáupjái rasta áina, gaggáis miþ imma twōs*, *if anyone (whosoever) shall compel thee to go a mile, go with him two*; *salida twans dagans, he abode two days*.

*láisjan* takes two accusatives, one of the person, and one of the thing taught, as *láisida ins in gajukōm manag*, *he taught them many a thing in parables*. The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate:— *táujan*, as *hvana þuk silban táujis þu?* *whom makest thou thyself?*; *waúrkjan*, as *raíhtōs waúrkeiþ stáigōs guþ unsaris*, *make ye straight the paths of our God*; *briggan*, as *sō sunja frijans izwis briggip*, *the truth shall make you free*; *dōmjan*, as *garaíhtana dōmidēdun guþ*, *they justified God*; *kunnan*, as *kunnands ina waír garaíhtana jah weihana*, *knowing him (to be) a just and holy man*; *bigitan*, as *bigétnun þana siukan skalk háilana*, *they found the sick servant whole*; *qíjan*, as *izwis ni qíþa skalkans*, *I call you not servants*; *namnjan*, as *þanzei apaústaúluns namnida*, *whom he called apostles*; *rahnjan*, as *triggwana mik rahnida*, *he counted me faithful*; *háitan*, as *Daweid ina fráujan háitip*, *David calls him Lord*; *áihan*, as *attan áigum Abraham*, *we have Abraham as father*.

§ 427. *Genitive*. Many verbs govern the direct or indirect object in the genitive, as *hilp meináizōs ungaláubeináis*, *help thou my unbelief*; *fraíhna jah ik izwis áinis waúrdis*, *I will also ask you one word*; *saei allis skamáip sik meina aíþþáu meináizē waúrdē*, *þizuh*

sunus mans skamáip sik, *for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed.* Other examples are brükjan, *to use*; fulljan, *to fill*; fullnan, *to become full*; gaírnjan, *to long for*; ga-hráinjan, *to make clean*; ga-þarban, *to abstain from*; ga-weisón, *to visit*; háiljan, *to make whole*; lustón, *to desire*; niutan, *to enjoy*; þaúrban, *to need*; &c.

The gen. is also governed by certain adjectives, as ahmins weihis fulls, *full of the Holy Ghost*; frija ist þis witōdis, *she is free from that law*; similarly filu, *much*; láus, *empty, void*; wans, *lacking, wanting*; waírþs, *worthy*; &c.

The gen. is often used in a partitive sense, especially with ni, ni waíhts, the interrogative and indefinite pronouns; also with the cardinal numerals þüsundi, taíhuntéhund, twa hunda, &c., and those expressing the decades (twái tigjus, &c., § 247). Examples are: jah ni was im barnē, *they had no child*; ni waíht warþigōs, *nothing of (= no) condemnation*; hvas izwara, *which one of you*; hvō mizdōnō, *what reward*; hazuh abnē, *every man*; sums mannē, *a certain man*; ni áinshun þiwē, *no servant*; all bagmē gōdáizē, *every good tree*; hvarjis þizē waírpíp qēns, *of which of these shall she be wife*; wēsun áuk swē fimf þüsundjōs waírē, *for there were about five thousand men*; taíhuntéhund lambē, *a hundred-sheep*; twáim hundam skattē hláibōs ni ganōhái sind þáim, *two hundred pennyworth of bread is not sufficient for them*; dagē fidwōr tiguns, fráisans fram diabuláu, *being forty days tempted of the devil*. A partitive gen. is also sometimes used with verbs, as insandida skalk ei nēmi akranis, *he sent a servant that he might receive (some) of the fruit*.

The gen. is also sometimes used adverbially, as ni allis, *not at all*; ráíhtis, *indeed*; filáus, *much, very much*; landis, *over the land, far away*; gistradagis, *to-morrow*; dagis

kvizuh, *day by day*; nahts, *by night*; usleipam jáinis stadis, *let us pass over to the other side*; insandida ina háipjós seináizós, *he sent him into his field*. The following adverbs of place govern the gen. when used prepositionally:—hindana, *from behind, beyond*; innana, *from within, within*; útana (útaþrō), *from without, out of*; ufarō (also the dat.), *over, above*.

Amongst other examples of the use of the gen. may be mentioned: in Sarápta Seidónáis, *unto Saræpta (a city) of Sidon*; Tyrē jah Seidónē land, *the land of the Tyrians and Sidonians = Tyre and Sidon*; gaggip sums mannē fram þis faúramaþleis synagōgeis, *there cometh a certain man from (the house) of the ruler of the synagogue*; gasalv Iakōbu þana Zaíbaídaiáus, *he saw James the (son) of Zebedee*; Iudan (acc.) Iakóbáus, *Judas (the brother) of James*; was áuk jérē twalibē, *for she was (of the age) of twelve years*.

§ 428. **Dative.** The following verbs and several others take a direct object in the dative case: afwaírpan, *to cast away, put away*; andhafjan, *to answer*; baírgan, *to keep, preserve*; balwján, *to torment*; frabugjan, *to sell*; fra-liusan, *to lose*; fraqiman, *to spend, consume*; fraþjan, *to understand*; frakunnan, *to despise*; gáumjan, *to perceive*; idweitjan, *to upbraid*; kukjan, *to kiss*; tékjan, attékan, *to touch*; usfarmunnón, *to forget*. The verbs fraqistjan, usqistjan, and usqiman, *to destroy*; wáirpan, *to cast*; uswaírpan and usdreiban, *to cast out*, sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as anaháitan, with dat. *to scold*, with acc. *to invoke*; uskiusan, with dat. *to reject*, with acc. *to prove, test*.

Many adjectives take a dative, as aglus, *difficult*; andaneipj, *hostile*; ansteigs, *gracious*; azétilzó, *easier*; brüks, *useful*; góþs, *good*; hulþs, *gracious*; kunþs, *known*; liufs,

dear; mōdags, *angry*; rāþizō, *easier*; skula, *guilty, liable to*; skulds, *owing*; swērs, *honoured*; swikunþs, *manifest*; unkunþs, *unknown*; wiprawaírþs, *opposite*.

The dative together with wisan or waírjan often has the same meaning as haban, as ni was im barnē, *they had no children*; saúrga mis ist mikila, *I have great sorrow*; waírþip þus fahēþs, *thou shalt have joy*; ei uns waírþái þata arbi, *that we may have the inheritance*.

The dative is often used reflexively, as leilvan sis, *to borrow*; rōdida sis áins, *he spake within himself*; ni ðogs þus, *be (thou) not afraid*; ni faúrhteip izwis, *be (ye) not affrighted*; frawaúrhta mis, *I have sinned*; þankjan sis or mitōn sis, *to think to oneself*.

The dative also discharges the functions of the old ablative, instrumental, and locative, as wōpida Iēsus stibnái mikilái, *Jesus cried with a loud voice*; slōhun is háubip ráusa, *they smote his head with a reed*. After the comparative where we should use than together with a nominative, as sa afar mis gagganda swinþōza mis ist, *he that cometh after me is mightier than I*; niu sáiwala más ist fōdeinái jah leik wastjōm, *is not the life more than meat, and the body than raiment*; swēgnida ahmin Iēsus, *Jesus rejoiced in spirit*; naht jah daga, *by night and day*.

For the dative absolute, see § 436.

\* ADJECTIVES.

§ 429. Adjectives agree with their nouns in number, gender, and case not only when used attributively, but also when the adjective follows the noun, either predicatively or in apposition. To this general rule there are a few exceptions.

(1) An adjective accompanying managei, *people, multitude*, and hiuhma, *crowd*, mostly occurs in the masculine plural, as jah was managei beidandans Zakariins, *and*

the people waited for Zacharias; jah alls hiuhma was manageins beidandans, and the whole crowd of the people was waiting (the Gr. has προσευχόμενον, praying).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as *ei kannip wēsi handugei guþs, that the wisdom of God might be known*; *ni waírpip garaíhts áinhun leikē, no man* (lit. *no one of bodies*) *becometh just*.

(3) When the same adjective refers both to masculine and feminine beings, it is put in the neuter plural, as *wēsunuh þan garaíhta ba in andwaírpja guþs, and they* (*Zacharias and Elizabeth*) *were both righteous before God*.

§ 430. The strong and weak forms of adjectives are employed in much the same manner as in the other old Germanic languages; that is, adjectives used without the definite article follow the strong declension, and those with the definite article follow the weak declension, as *was drus is mikils, great was the fall of it*; *ni mag bagms þiupeigs akrana ubila gatáujan, a good tree cannot produce evil fruit*; *haírdeis sa góda, the good shepherd*; *untē baúrgs ist þis mikilins þiudanis, for it is the city of the great king*.

The pronominal form of the nom. acc. neut. of strong adjectives (§ 226) is never used predicatively.

All cardinal numerals, the ordinal numeral *anþar, second*, the possessive pronouns *meins, my; þeins, thy*; &c., the pronominal adjectives *sums, some; alls, all; jáins, that; swaleiks, such*; &c., as also the adjectives *fulls, full; ganóhs, enough; halbs, half; midjis, middle*; are always declined strong.

All ordinal numerals (except *anþar*), all adjectives in the comparative degree, all the old superlatives ending in *-ma*, as *fruma, first; aftuma, last*; the present participle

(except in the nom. sing. masc., see § 239), and *sama*, *same*; *silba*, *self*; are always declined weak.

### PRONOUNS.

§ 431. The nominative of the personal pronouns is generally omitted, except when the person is to be mentioned with special emphasis. When a pronoun stands for two substantives of different genders it is put in the neuter plural, as *miþjanei þō wēsun jáinar*, *while they (Joseph and Mary) were there*; it is sometimes used where we should expect *sa*, as *ip* is *dugann mērjan filu . . . . swaswē is ni mahta in baúrg galeijan*, *but he (the leper) began to publish it widely . . . . so that he (Jesus) could not enter into the city*; *saei bigitiþ sáiwala seina, fraqisteiþ izái, jah saei fraqisteiþ sáiwalái seinái in meina, bigitiþ þō*, *he that findeth his life shall lose it, and he that loseth his life for my sake shall find it.*

The reflexive pronoun always relates to the subject of its own sentence, as *nih Saúlaúmón in allamma wulþáu seinamma gawasida sik swē áins þizē*, *not even Solomon in all his glory was clothed like one of these*; *swa lagga freila swē miþ sis haband brülfad, ni magun fastan*, *as long as they [sunjus] have the bridegroom with them, they cannot fast*; *jah [Iēsus] gawaúrhta twalif du wisan miþ sis, and [Jesus] appointed twelve to be with him*; *jah suns uskunnands Iēsus ahmin seinamma patei swa þái mitōdēdun sis, qap du im*, *and immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them.*

The manner in which the possessive pronoun of the third person is expressed has already been stated in § 263, examples are:—*qipa izwis þatei haband mizdōn seina*, *I tell you that they have their reward*; *urrann sa saiands du saian fráiwa seinamma*, *the sower went forth to sow his seed*; *dáupidái wēsun allái . . . . andháitan-*

dans frawaúrhtim seináim, *they were all baptized . . . . .*  
*confessing their sins ; þugkeip im áuk ei in filuwaúrdein*  
*seinái andháusjáindáu, for it seems to them that they will*  
*be heard for their much talking.* On the other hand we  
*have : afletiþ mannam missadéins izē, ye forgive men*  
*their sins ; jah [qinō] baþ ina ei þó unhulþón uswaúrpi*  
*us daúhtr izōs, and [the woman] begged that he would cast*  
*forth the devil out of her daughter ; jah qimands Iēsus in*  
*garda Paítráus gasalu swaíhrón is ligandein jah in*  
*heitōm jah attaítók handáu izōs, and Jesus coming into*  
*the house of Peter, he saw his mother-in-law lying and in*  
*a fever and he touched her hand.*

sama, *same*, as substantive and adjective, is used both with and without the article, as niu jah mōtarjōs þata samō táujand? *do not even the publicans the same?*; in þamma samin landa, *in the same country*; ei samō hug. jáima jah samō fraþjáima, *that we may think the same thing and mind the same thing*; sijáina þó twa du leika samin, *they two (man and wife) shall become the same flesh.*

silba, *self*, is always either actually or virtually appositional, as silba atta, *the father himself*; ik silba, *I myself*; nasei þuk silban, *save thyself*; ik gabáirhtja imma mik silban, *I will manifest myself to him*; silba faúra-qimip, *he himself shall come before.* The genitive of silba used with possessive pronouns agrees in number and gender with the noun, as þeina silbōns sáiwala þáirhgaggip haírus, *a sword shall pierce thine own soul*; waúrstw sein silbins kiusái hvarjizuh, *each man should test his own work.*

The reciprocal pronoun is expressed by means of the personal pronouns and the adverb missō, *reciprocally*, or by using anþar twice, as ni þanamáis nu uns missō stójáima, *let us not therefore judge one another any more*; jah qēþun du sis missō, *and they said one to another*; untē sijum anþar anþaris líþus, *for we are members one of*

another; where *liþus* is in the singular agreeing with *anþar*.

The antecedent to a relative pronoun is sometimes omitted, the relative may then be either in the case required by the verb of its own clause or in that required by the verb of the principal clause, as *lva wileiþ ei táujáu þammei* (for *þamma þanei*) *qíþiþ þiudan Iudaiē?* *what will ye that I do to him whom ye call king of the Jews?*; *wáit atta izwar þizei* (for *þata þizei*) *jus þaúrbuþ, your father knows of what ye have need.* Instead of the conjunction *þatei, that*, properly the nom. acc. sing. neut. of *saei*, there occurs *þammei* or *þizei* when the verb of the principal sentence governs the dative or genitive, as *íþ áins þizē, gáumjands þammei hráins warþ, but one of them, perceiving that he was cleansed;* *láisari, niu kara* (ist) *þuk þizei fraqistnam?* *master, carest thou not that we perish?*

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 427.

#### VERBS.

§ 432. **Tenses.** The future simple is generally expressed by the present, as *gasaíþiþ þana sunu mans*, *ye shall see the son of man*; *inuh þis bileiþái manna attin seinamma jah áiþein seinái*, *for this reason a man shall leave his father and his mother.* The future is sometimes also expressed by the present tense forms of *skulan*, *shall*; *haban*, *to have*; *duginnan*, *to begin*; together with an infinitive, as *saei skal stójan qiwans jah dáupans*, *who shall judge the quick and the dead*; *þarei ik im, þaruh sa andbahts meins wisan habáiþ*, *where I am, there shall also my servant be*; *gáunón jah grétan duginniþ*, *ye shall mourn and weep.*

The simple preterite is used in Gothic where we in Mod.

English use either the preterite, perfect, or pluperfect, as *jah stibna qam us himinam*, *and there came a voice from heaven*; *ni jus mik gawalidēduþ*, *ak ik gawalida izwis*, *ye have not chosen me, but I have chosen you*; *managans áuk gaháilida*, *for he had healed many*. A present participle along with the preterite of *wisan*, *to be*, is sometimes used, as in Mod. English, to express a continuative past tense, as *was Iōhannēs dáupjands*, *John was baptizing*; *wēsun sipōnjōs fastandans*, *the disciples were fasting*.

§ 433. Voices. Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as *dáupjada*, *he is baptized*; *jah þu, barnilō, praú-fētus háuhistins háitaza*, *and thou, child, shalt be called the prophet of the Highest*; *aflētanda þus frawaúrhteis þeinōs*, *thy sins are forgiven thee*; *ei andhuljáindáu us managáim haírtam mitōneis*, *that the thoughts of many hearts may be revealed*. The other forms of the passive voice are expressed by the past participle and one of the auxiliary verbs *wisan*, *to be*; *waírþan*, *to become*; as *gamēliþ ist*, *it is written*; *aþþan izwara jah tagla háubidis alla garaþana sind*, *but the very hairs of your head are all numbered*; *qam Iēsus jah dáupiþs was fram Iōhannē*, *Jesus came and was baptized by John*; *gaáiwiskóþs waírþa*, *I shall be ashamed*; *sab-batō in mans warþ gaskapans*, *the sabbath was made for man*; *gamarzidái waúrþun in þamma*, *they were offended at him*.

§ 434. Subjunctive. The subjunctive is used very often in principal sentences to express a wish or command, as *ni briggáis uns in fráistubnjái*, *lead us not into temptation*; *þaírhgaggáimá ju und Bēþlahaím*, *jah saílváima waúrd þata waúrþanō*, *let us go now into Bethlhem, and see this thing (lit. word) which is come to pass*; *ak háitadáu Iōhannēs*, *but he shall be called John*; *wáinei þiudanödëdeip*, *would that ye reigned as kings*. It is also used in direct dubitative questions, as *hva qíþáu?* *what shall I say?*; *hráíwa*

meináim waúrdam galáubjáiþ? *how shall ye believe my words?*; lvas þanu sa sijái? *who then can this be?*

The most important cases in which the subjunctive is used in subordinate sentences are:—

(1) In indirect or reported commands or entreaties, as anabáuþ im ei mann ni qēþeina, *he commanded them that they should not tell any man*; wiljáu ei mis gibáis háubiþ Ióhannis, *I will that thou give me the head of John*.

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as ni galáubidéðun þatei is blinds wēsi, *they did not believe that he had been blind*; jah jabái qēþjáu þatei ni kunnjáu ina, sijáu galeiks izwis liugnja, *and if I were to say, I know him not, I shall be a liar like you*; lva wileis ei táujáu þus? *what wilt thou that I do for thee?*

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as wēnja ei kunneiþ, *I hope that ye know*; þáiei trauáidéðun sis ei wēseina garáhtiái, *who trusted in themselves that they were righteous*; jánái hugidéðun þatei is bi slép qēþi, *they supposed that he was speaking about sleep*.

(4) In statements reported at second hand, as weis háusidéðum ana witðda þatei Xristus sijái du áiwa, *we have heard out of the law that Christ abideth for ever*.

(5) In indirect questions, as fréhun ina skuld-*u* sijái mann qēn afsatjan, *they asked him whether it was lawful for a man to put away his wife*; ni wissa lva rödidéði, *he knew not what he should say*; ni haband lva matjáina, *they have nothing to eat*.

(6) In a relative clause attached to an imperative or a subjunctive clause, as atta, gif mis sei undrinnái mis dáiþ áigins, *father, give me the portion of property which falleth to me*; saei habái áusóna du háusjan, gaháusjái, *he that hath ears to hear, let him hear*. The verb in a relative clause is also in the subjunctive when the principal

clause is interrogative or negative, as *lvas sa ist saei frawaúrhtins aflétái?* *who is this who forgiveth sins?*; *nih allis ist lva fulginis þatei ni gabáíhtjáidáu*, *for there is nothing hid, which shall not be manifested.*

(7) In conditional clauses implying hypothesis or uncertainty, as *jabái lvas mis andbahtjái, mik láistjái*, *if any man serve me, let him follow me*; *nih qémjáu jah rödídéðjáu du im, frawaúrht ni habáidédeina*, *if I had not come and spoken to them, they would not have had sin.*

(8) Frequently in adverbial clauses which express a reason, as *ni manna giutíþ wein juggata in balgins faírnjans, ibái áuftó distaírái wein þata niujó þans balgins*, *no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.*

(9) To express purpose, as *attaúhun þata barn, ei tawidédeina bi biúhtja witódis*, *they brought the child that they might do according to the custom of the law*; *fraward-jand andwaírþja seina, ei gasaílváindáu mannam fastandans*, *they disfigure their faces, that they may appear unto men to fast.*

(10) The temporal conjunction *faúrþizei* is always followed by the subjunctive, as *wáit atta izwar þizei jus þaúrbuþ*, *faúrþizei jus bidjáiþ ina, your father knoweth what ye need before ye ask him.*

**§ 435. Infinitive.** The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject:—*ni góþ ist niman hláif bárnē jah waírpan hundam*, *it is not good to take the children's bread and to cast it to dogs*; *warþ afsláuþnan allans*, *it came to pass that they were all amazed*; *warþ þaírhgaggan imma þaírh atisk*, *it came to pass that he went through the corn-fields*. (2) As object:—*öhtéðun fraíhnan ina*, *they feared to ask him*; *sökidéðun attékan imma*, *they sought to touch him*; *qíþand usstass ni wisan*, *they say that there is not any resurrection.*

The infinitive with and without *du* is also used to express purpose, as *qēmun saívan*, *they came to see*; *gagg þuk silban atáugjan gudjin*, *go, show thyself to the priest*; *sat du áihtrōn*, *he sat for the purpose of begging*.

The passive infinitive is variously expressed. (1) Generally by *waírþan* and a past participle, as *skal sunus mans uskusans waírþan*, *the son of man shall be rejected*. (2) Not unfrequently by the active infinitive, as *qēmun þan mótarjōs dáupjan*, *then came the publicans to be baptized*; *qēmun háiljan sik saúhtē seináizō*, *they came to be healed of their infirmities*. (3) Occasionally by *mahts wisan*, *skuld wisan*, along with an active infinitive, as *maht wēsi frabugjan*, *it might have been sold* (lit. *it were possible to sell*); *lváwa þu qibis, þatei skulds ist usháuhjan sa sunus mans?* *how sayest thou, that the son of man must be lifted up?*

**§ 436. Participles.** The past participle of intransitive verbs has an active meaning, as in *garda qumans*, *being in the house*; *lva wēsi þata waúrþanō*, *what it was that had come to pass*; and similarly with the pp. of *diwan*, *to die*; *drigkan*, *to drink*; *fra-waírþan*, *to corrupt*; *ga-leikan*, *to take pleasure in*; *ga-qiman*, *to assemble*; *ga-rinnan*, *to run*; *us-gaggan*, *to go out*.

The nom. of the pp. is rarely used absolutely, as in *jah waúrþans dags gatils*, *and a fitting day being come*. See note to Mark vi. 21.

The dative of the participles is often used absolutely like the ablative in Latin, and the gen. in Greek, as *jah usleipandin Iēsua in skipa*, *gaqēmun sik manageins filu du imma*, *and Jesus having passed over in the ship, there came together to him a great multitude*; *dalaþ þan atgagg-andin imma af faírgunja*, *láistidēdun afar imma iumjōns managōs*, *when he was come down from the mountain, great multitudes followed after him*.

## TEXT

### ULFILAS

ULFILAS (Gothic *Wulfila*) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolthina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341-8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantius in 348 for permission to lead his converts into Roman territory. Constantius readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the reader must be referred to the work: 'Über das Leben und die Lehre des Ulfila,' by G. Waitz, Hannover, 1840).

'Eo ita *praedicante* et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis

in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola ecclesia Christi predicavit, quia et una est ecclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Christi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Christianorum, cetera vero *omnia* conventicula non esse ecclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scripturis eum dixisse et nos describisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquid. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipulum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Christi et carnaliter et spiritualiter ut filium suum in fide educavit.'

Sokrates expressly mentions that Ulfila invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfila did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfila; but were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfila was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins áfwaggéljöns þafrh Jóhannén,' Munich, 1834. See

also: Die Bruchstücke der Skeireins herausgegeben und erläutert von E. Dietrich, Strassburg, 1903.

The Manuscripts, containing the fragments of Gothic which have come down to us, are the following:—

**I. Codex argenteus** in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

**II. Codex Carolinus**, a codex *rescriptus*, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi-xv of the Epistle to the Romans.

**III. Codices Ambrosiani**, five fragments (*codices rescripti*), in the Ambrosian library at Milan.

**Codex A** contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

**Codex B** contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

**Codex C**, consisting of two leaves, and containing fragments of Chapters xxv-xxvii of St. Matthew.

**Codex D**, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

**Codex E**, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

**IV. Codex Turinensis**, in Turin, consisting of four damaged leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

For other fragments of Gothic which have come down to us, see the article 'Götische Literatur', by E. Sievers, in Paul's *Grundriss der germanischen Philologie*, vol. ii. pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic:—

(1) **The history of the Goths and the life of Ulfila.** Über das Leben und die Lehre des Ulfila, by G. Waitz, Hannover, 1840. Über das Leben des Ulfila und die Bekehrung der Gothen zum Christentum, by W. Bessel, Göttingen, 1860. Ulfila, Apostle of the Goths, by Ch. A. A. Scott, Cambridge,

1885. *The Goths*, by H. Bradley, London, 1890. *Die gotische Bibel*, by W. Streitberg, pp. xiii–xxv, see (2).

(2) **Editions.** *Ulfilas*, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836–1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. *Ulfilas*, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of *Ulfilas* are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854–1868 (*Codex Argenteus*, 1854; *Decem codicis argentei rediviva folia*, 1857; *Fragmentsa gothica selecta*, 1861; *Codices gotici ambrosiani*, 1864–1868). *Vulfilia, oder die gotische Bibel*, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, Wulfilia, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. *Ulfilas*, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken. The eleventh edition appeared in 1908 under the title: *Stamm-Heyne's Ulfilas, oder die uns erhaltenen Denkmäler der gotischen Sprache: Text, Grammatik, Wörterbuch neu herausgegeben von Fried. Wrede. Die gotische Bibel herausgegeben von Wilhelm Streitberg, Erster Teil: Der gotische Text und seine griechische Vorlage mit Einleitung, Lesarten und Quellennachweisen sowie den kleinern Denkmälern als Anhang*, Heidelberg, 1908.

For a fairly complete list of the various editions of *Ulfilas*, see the introduction to Bernhardt's edition, pp. Ixii–lxv.

(3) **Glossaries.** *Gothisches Glossar*, by E. Schulze, Magdeburg, 1847; this is the most complete Gothic glossary. *Vergleichendes Wörterbuch der gotischen Sprache*, by L. Diefenbach, vols. 1, 2, Frankfort, 1851. A Moeso-Gothic Glossary, with an introduction, an outline of Moeso-Gothic grammar, and a list of Anglo-Saxon and Old and Modern English words etymologically connected with Moeso-Gothic, by W. W. Skeat, London, 1868. A Comparative glossary of the Gothic Language, by G. H. Balg, Mayville, 1887–1889. *Kurzgefasstes etymo-*

logisches Wörterbuch der gotischen Sprache, by C. C. Uhlenbeck, Amsterdam, 1896. Etymologisches Wörterbuch der gotischen Sprache mit Einschluss des sog. Krimgotischen, bearbeitet von S. Feist, Halle, 1909. Cp. also (2) above.

(4) **Grammars, &c.** Die gotische Sprache, by L. Meyer, Berlin, 1869. Altdeutsche Grammatik, by A. Holtzmann, Leipzig, 1870-1875, containing the phonology of the old Germanic languages. Gotische Grammatik, by W. Braune, seventh edition, Halle, 1909. Kurzgefasste gotische Grammatik, by E. Bernhardt, Halle, 1885. An Introduction, phonological, morphological, syntactic, to the Gothic of Ulfila, by T. le Marchant Douse, London, 1886. Gotisches Elementarbuch, by W. Streitberg, Heidelberg, 1897, third edition, 1910. Einführung in das Gotische, von F. von der Leyen, München, 1908. See also (2) above. Die Aussprache des Gotischen zur Zeit des Ulfila, by W. Weingärtner, Leipzig, 1858. Über die Aussprache des Gotischen, by F. Dietrich, Marburg, 1862. Geschichte der gotischen Sprache, by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. i. pp. 407-16.

(5) For a list of other works and articles relating to Gothic, see K. Goedeke's Grundriss zur Geschichte der deutschen Dichtung, second edition, Dresden, 1884, vol. i. pp. 7-11; Braune's Gotische Grammatik, pp. 108-14; and the two articles by E. Sievers mentioned above.

# AÍWAGGÉLJÓ ÞAÍRH MAPPAIU

## CHAPTER VI

- 1 Atsaſhviþ armaiōn izwara ni táujan in andwaírþja mannē du ſaſhvan im; aíþþáu láun ni habáiþ fram attin izwaramma þamma in himinam.
- 2 Þan nu táujáis armaiōn, ni haúrnjáis faúra þus, swaswē þái liutans táujand in gaqumþim jah in garunsim, ei háuhjáindáu fram mannam; amēn qíþa izwis: andnēmun mizdōn seina.
- 3 Íþ þuk táujandan armaiōn ni witi hleidumei þeina, hra táujíþ taſhswóð þeina,
- 4 ei sijái sō armahaírtíþa þeina in fulhsnja, jah atta þeins saei ſaſhviþ in fulhsnja, usgibiþ þus in baírhtein.
- 5 Jah þan bidjáiþ, ni sijáiþ swaswē þái liutans, untē frijönd in gaqumþim jah waſhſtam plapjō standandans bidjan, ei gáumjáindáu mannam. Amēn, qíþa izwis þatei haband mizdōn seina.
- 6 Íþ þu þáu bidjáis, gagg in hēþjōn þeina, jah galükands haúrdái þeinái bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei ſaſhviþ in fulhsnja, usgibiþ þus in baírhtein.
- 7 Bidjanðansuþ-þan ni filuwaúrdjáiþ, swaswē þái þiudō; þugkeiþ im áuk ei in filuwaúrdein seinái andháusjáindáu.
- 8 Ni galeikōþ nu þáim; wáit áuk atta izwar þizei jus þaúrþuþ, faúrþizei jus bidjáiþ ina.
- 9 Swa nu bidjáiþ jus: Atta unsar þu in himinam, weihnái namō þein.
- 10 Qimái þiudinassus þeins. Waíþþái wilja þeins, swē in himina jah ana aíþþái.

## ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

### CHAPTER VI

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὄταν οὖν ποιῆσθε ἐλεημοσύνην, μὴ σαλπίσῃς ἐμπροσθεν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, δπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,

4 δπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ δὸς πατήρ σου δὲ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, δπως ἀνὰ φανῶσι τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

6 Σὺ δὲ ὅταν προσεύχῃ, ἐίσελθε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ δὸς πατήρ σου δὲ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἔθνικοι· δοκοῦσι γάρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

8 Μὴ οὖν δμοιωθῆτε αὐτοῖς· οἶδεν γάρ δὸς πατὴρ ὑμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν δὲ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ δονομά σου.

10 Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

11 Hláif unsarana þana sinteinan gif uns himma daga.

12 Jah aflēt uns þatei skulans sijáima, swaswē jah weis aflētam þáim skulam unsaráim.

13 Jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma ubilin; untē þeina ist þiudangárdi jah mahts jah wulþus in áiwins. Amēn.

14 Untē jabái aflētiþ mannam missadēdins izē, aflētiþ jah izwis atta izwar sa ufar himinam.

15 Íþ jabái ni aflētiþ mannam missadēdins izē, ni þáu atta izwar aflētiþ missadēdins izwarðs.

16 Aþþan biþe fastáiþ, ni waírþáiþ swaswē þái liutans gáurái; frawardjand áuk andwaírþja seina, ei gasaþváindáu mannam fastandans. Amēn, qíþa izwis, þatei andnēmun mizdōn seina.

17 Íþ þu fastands salbō háubíþ þein, jah ludja þeina þwah,

18 ei ni gasaþváizáu mannam fastands, ak attin þeinamma þamma in fulhsnja, jah atta þeins saei saþvíþ in fulhsnja, usgibiþ þus.

19 Ni huzdjáiþ izwis huzda ana aírþái, þarei malō jah nidwa frawardeiþ, jah þarei þiubōs ufgraband jah hlifand.

20 Íþ huzdjáiþ izwis huzda in himina, þarei nih malō nih nidwa frawardeiþ, jah þarei þiubōs ni ufgraband nih stiland.

21 Þarei áuk ist huzd izwar, þaruh ist jah haírtō izwar.

22 Lukarn leikis ist áugō: jabái nu áugō þein áinfalþ ist, allata leik þein liuhadein waírþiþ;

23 iþ jabái áugō þein unsēl ist, allata leik þein riqizein waírþiþ. Jabái nu liuhaþ þata in þus riqiz ist, þata riqiz hran filu!

24 Ni manna mag twáim fráujam skalkinōn; untē jabái fíjáiþ áinana, jah anþarana frijóþ; aþþáu áinamma usháuseiþ,

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῶν σήμερον.

12 Καὶ ἄφες ἡμῶν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τὸν αἰώνας. ἀμήν.

14 Ἐὰν γὰρ ἀφῆτε τοὺς ἀνθρώπους τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῶν δι πατὴρ ὑμῶν δι οὐράνιος.

15 Ἐὰν δὲ μὴ ἀφῆτε τοὺς ἀνθρώπους τὰ παραπτώματα αὐτῶν, οὐδὲ δι πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Ὄταν δὲ νηστεύητε, μὴ γίνεσθε ὕσπερ οἱ ὑποκριταὶ σκυθρωποὶ ἀφανίζοντες γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοὺς ἀνθρώπους νηστεύοντες. ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

17 Σὺ δὲ νηστεύων ἀλειψάσης τὸν κεφαλὴν καὶ τὸ πρόσωπόν σου νύψαι,

18 ὅπως μὴ φανῆται τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ δι πατὴρ σου δι βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

19 Μὴ θησαυρίζετε ὑμῖν θησαυρὸν ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσονται καὶ κλέπτουσιν.

20 θησαυρίζετε δὲ ὑμῖν θησαυρὸν ἐν οὐρανῷ, ὅποιν οὕτε σῆς οὕτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσονται οὐδὲ κλέπτουσιν.

21 Ὄπου γάρ ἐστιν δι θησαυρὸς ὑμῶν, ἐκεῖ ἐσται καὶ ἡ καρδία ὑμῶν.

22 Οἱ λύχνοι τοῦ σώματός ἐστιν δι ὀφθαλμός. ἐὰν οὖν δι ὀφθαλμός σου ἀπλοῦς ἦ, ὅλον τὸ σῶμά σου φωτεινὸν ἐσται.

23 ἐὰν δὲ δι ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἐσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;

24 Οὐδὲὶς δύναται δυσὶ κυρίοις δουλεύειν· ἦ γὰρ τὸν ἔνα μισήσει,

íþ anþaramma frakann. Ni maguþ guþa skalkinōn jah mammōnin.

25 Duþþē qíþa izwis: ni maúrnáiþ sáíwalái izwarái hra matjáiþ jah hra drigkáiþ, nih leika izwaramma h̄e wasjáiþ; niu sáíwala más ist fðeinái jah leik wastjōm?

26 Insafluiþ du fuglam himinis, þei ni saiand nih sneiþand, nih lisand in banstins, jah atta izwar sa ufar himinam fðeieþ ins. Niu jus más wulþrizans sijuþ þáim?

27 Íþ hras izwara maúrnands mag anaáukan ana wahstu seinana aleina áina?

28 Jah bi wastjōs hra saúrgáiþ? Gakunnáiþ blömans háiþjōs, h̄áwa wahsjand; nih arbáidjand nih spinnand.

29 Qíþuh þan izwis þatei nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizé.

30 Jah þandé þata hawi háiþjōs himma daga wisandō jah gistra-dagis in aúhn galagiþ guþ swa wasjíþ, h̄áwa más izwis leitil galáubjandans?

31 Ni maúrnáiþ nu qíþandans: hra matjam aíþþáu hra drigkam, aíþþáu h̄e wasjáima?

32 All áuk þata þiudōs sôkjand; wáituh þan atta izwar sa ufar himinam þatei þaúrbuþ — —

καὶ τὸν ἔτερον ἀγαπήσει, ἢ ἐνδὲ ἀνθέξεται καὶ τοῦ ἔτέρου καταφρούνησε. οὐδὲ δύνασθε θεῷ δρυλεύειν καὶ μαμωνῷ.

25 Διὰ τούτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῦνόν ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 Ἐμβλέψατε εἰς τὰ πετειὰ τοῦ οὐρανοῦ, ὅτι οὐ σπέρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ δ πατὴρ ὑμῶν δ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 Τίς δὲ ἔξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἔνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾶ οὐδὲ νήθει.

29 Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον δύτα καὶ αὔριον εἰς κλίβανον βαλλόμενον δ θεὸς οὔτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, δλιγόπιστοι;

31 Μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα;

32 Πάντα γάρ ταῦτα τὰ ἔθνη ἐπιζητεῦ· οἶδεν γάρ δ πατὴρ ὑμῶν δ οὐράνιος ὅτι χρήζετε. . . .

## CHAPTER VIII

- 1 Dalaþ þan atgaggandin imma af faírgunja, láistidēun afar imma iumjōns managōs.
- 2 Jah sái, manna þrūtsfill habands durinnands inwáit ina qíþands: fráuja, jabái wileis, magt mik gahráinjan.
- 3 Jah ufrakjands handu attaítök imma qíþands: wiljáu, waírþ hráins! jah suns hráin warþ þata þrūtsfill is.
- 4 Jah qáþ imma Iēsus: saír ei mann ni qíþáis, ak gagg, þuk silban atáugei gudjin, jah atbaír giba þoei anabáuþ Mōsēs du weitwödipái im.
- 5 Afaruh þan þata inn atgaggandin imma in Kafarnaum, duatiddja imma hundafaþs bidjands ina,
- 6 jah qíþands: fráuja, þiumagus meins ligiþ in garda usliþa, harduba balwiþa.
- 7 Jah qáþ du imma Iēsus: ik qimands gaháilja ina.
- 8 Jah andhafjands sa hundafaþs qáþ: fráuja, ni im waírþs ei uf hröt mein inn gaggáis, ak þatáinei qíþ waúrða jah gaháilniþ sa þiumagus meins.
- 9 Jah áuk ik manna im habands uf waldufnja meinamma gandraíhtins, jah qíþa du þamma: gagg, jah gaggiþ; jah anþaramma: qim, jah qimiþ; jah du skalka meinamma: tawei þata, jah táujíþ.
- 10 Gaháesjands þan Iēsus sildaleikida, jah qáþ du þáim afar láistjandam: amēn, qíþa izwis, ni in Israëla swaláuda galáubein bigat.
- 11 Aþþan qíþa izwis þatei managái fram urrunsa jah saggqa qimand, jah anakumbjand miþ Abrahama jah Isaka jah Iaköba in þiudangardjái himiné:
- 12 iþ þái sunjus þiudangardjós uswaírpanda in riqis þata hindumistō; jáinar waírþiþ gréts jah krusts tunþiwē.

13 Jah qaþ Iēsus þamma hundafada : gagg, jah swaswē galáubidēs waírþái þus. Jah gaháilnōða sa þiumagus is in jáinái hveilái.

14 Jah qimands Iēsus in garda Paítráus, gasalv swaþhrōn is ligandein jah in heitōm.

15 Jah attaítök handáu izōs jah aflaflót ija sō heitō ; jah urráis jah andbahtida imma.

16 At andanahtja þan waúrþanamma, atbērun du imma daimōnarjans managans, jah uswarp þans ahmans waúrda, jah allans þans ubil habandans gaháilida,

17 ei usfullnōðedi þata gamélidō þáirh Ësaíán praúfetu qíþandan: sa unmahtins unsarōs usnam jah saúhtins usbar.

18 Gasalvands þan Iēsus managans hiuhmans bi sik, hafþáit galeiþan sipōnjans hindar marein.

19 Jah duatgaggands áins bōkareis qaþ du imma : láisari, láistja þuk, þishraduh þadei gaggis.

20 Jah qaþ du imma Iēsus : faúhōns grōbōs áigun, jah fuglōs himinis sitlans, íþ sunus mans ni habáiþ hvar háubiþ sein anahnáiwjái.

21 Anþaruh þan sipōnjē is qaþ du imma : fráuja, usláubei mis frumist galeiþan jah gafilhan attan meinana.

22 Íþ Iēsus qaþ du imma : láistei afar mis, jah lēt þans dáuþans filhan seinans dáuþans.

23 Jah inn atgaggandin imma in skip, afar iddjēdun imma sipōnjōs is.

24 Jah sái, wégs mikils warþ in marein, swaswē þata skip gahulþ waírþan fram wégin ; íþ is saíslép.

25 Jah duatgaggandans sipōnjōs is urráisidēdun ina qíþandans : fráuja, nasei unsis, fraqistnam.

26 Jah qaþ du im Iēsus : hra faúrhteiþ, leitil galáubjandans ! Þanuh urreisands gasók windam jah marein, jah warþ wis mikil.

27 Íþ þáí mans sildaleikidēdun qíþandans : hvileiks ist sa, ei jah windōs jah marei usháusjand imma ?

28 Jah qimandin imma hindar marein in gáuja Gaírgaísiné,

gamōtidēdun imma twái daimōnarjōs us hláiwasnōm rin-  
nandans, sleidjái filu, swaswē ni mahta manna usleijan þairh  
þana wig jáinana.

29 Jah síai, hrōpidēdun qíþandans: hra uns jah þus, Iēsu, sunáu  
gūþs? qamt hér faúr mēl balwján unsis?

30 Wasuh þan faírra im haírda sweinē managáizē haldana.

31 Iþ þō skōhsla bēdun ina qíþandans: jabái uswaírpis uns,  
uslāubei uns galeiþan in þō haírda sweinē.

32 Jah qaþ du im: gaggip! Iþ eis usgaggandans galíþun in  
haírda sweinē; jah síai, run gawaúrhtēdun sis alla sō haírda  
and dřiúsōn in marein, jah gadáuþnōdēdun in watnam.

33 Iþ þái haldandans gaþlaúhun jah galeiþandans gataþhun in  
baúrg all bi þans daimōnarjans.

34 Jah síai, alla sō baúrgs usiddja wiþra Iēsu, jah gasaþrandans  
ina bēdun ei usliþi hindar markōs izē.

## CHAPTER XI

1 Jah warþ, biþe usfullida Iēsus anabiudands þáim twalif  
sipónjam seináim, ushōf sik jáinþrō du láisjan jah mērjan and  
baúrgs izē.

2 Iþ Iōhanñēs gaháusjands in karkarái waúrstwa Xristáus,  
insandjands bi sipónjam seináim qaþ du imma:

3 þu is sa qimanda þáu anþarizuh beidáima?

4 Jah andhafjands Iēsus qaþ du im: gaggandans gateihiþ  
Iōhafinē þatei gaháuseiþ jah gasaþviþ.

5 Blindái ussaþrand, jah haltái gaggand, þrūtsfillái hráinjái  
waírþand, jah báudái gaháusjand, jah dáuþái ureisand, jah  
unlēdái waflamērjanda :

6 jah áudags ist hvazuh saei ni gamarjada in mis.

7 At þáim þan afgaggandam, dugann Iēsus qíþan þáim mana-  
geim bi Iōhanñēn: hra usiddjēduþ ana áupida saþvan? ráus  
fram winda wagidata?

8 Akei hra usiddjēduþ saflvan? mannan hnasqjáim wastjōm gawasidana? Sái, þáiei hnasqjáin wasidái sind, in gardim þiudanē sind.

9 Akei hra usiddjēduþ saflvan? prauðetu? Jái, qíþa izwis: jah managizð prauðfétáu.

10 Sa ist áuk bi þanei gamélip ist: sái, ik insandja aggilu meinana faúra þus, saei gamanweiþ wig þeinana faúra þus.

11 Amēn, qíþa izwis: ni urráis in baúrim qinōnō máiza Iōhannē þamma dáupjandin; íþ sa minniza in þiudangardjái himinē máiza imma ist.

12 Framuh þan þáim dagam Iōhannis þis dáupjandins und hita þiudangardi himinē anamahtjada, jah anamahtjandans frawilwand þó.

13 Allái áuk prauðfeteis jah witðþ und Iōhannē faúraqéþun:

14 jah jabái wildédeiþ miþ niman, sa ist Hēlias, saei skulda qiman.

15 Saei habái áusôna háusjandôna, gaháusjái.

# AÍWAGGÉLJÓ ÞAÍRH MARKU

anastōdeip.

## CHAPTER I

- 1 Anastōdeins aíwaggéljóns Iēsuis Xristáus sunáus guþs.
- 2 Swē gamēliþ ist in Æsaðin prauíftétau: sái, ik insandja aggilu meinana faúra þus, saei gamanweip wig þeinana faúra þus.
- 3 Stibna wōpjandins in áupidái: manweip wig fráujins, raíhtōs waúrkeip stáigōs guþs unsaris.
- 4 Was Iōhannēs dáupjands in áupidái jah mērjands dáupein idreigōs du aflateinái frawaúrhtē.
- 5 Jah usiddjēdun du imma all Iudaialand jah Iaírusaúlymeis, jah dáupidái wēsun allái in Iaúrdanē alvái fram imma, andháitandans frawaúrhtim seináim.
- 6 Wasuþ-þan Iōhannēs gawasiþ taglam ulbandáus jah gafrda filleina þi hup seinana, jah matida þramsteins jah miliþ háipiwiþk,
- 7 jah mērida qíþands: qimiþ swinþóza mis sa afar mis, þizei ik ni im waírþs anahneiwands andbindan skáudaráip skōhē is.
- 8 Aþþan ik dáupja izwis in watin, ip is dáupeip izwis in ahmin weínamma.
- 9 Jah warþ in jáináim dagam, qam Iēsus fram Nazaraþ Galeilaias, jah dáupiþs was fram Iōhannē in Iaúrdanē.
- 10 Jah suns usgaggands us þamma watin gasahú uslukanans himinans, jah ahman swē ahak atgaggandan ana ina.
- 11 Jah stibna qam us himinam: þu is sunus meins sa liuba, in þuzei waþla galeikáida.

## ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

### CHAPTER I

1 Ἐρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ νίοῦ τοῦ θεοῦ.

2 Ὡς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ· ἵδον ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατεκενάσει τὴν ὁδόν σου ἔμπροσθέν σου.

3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἀμαρτιῶν.

5 Καὶ ἐξεπορεύοντο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὸ αὐτοῦ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.

6 Ἡν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν δοσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

7 Καὶ ἐκῆρυσσεν λέγων· ἔρχεται ὁ ἵσχυρότερός μου ὀπίσω μου, οὐκ οὐκ εἰμὶ ἵκανος κύψας λῦσαι τὸν ἴμαντα τῶν ὑποδημάτων αὐτοῦ.

8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἄγιῳ.

9 Καὶ ἐγένετο ἐν ἑκείναις ταῖς ἡμέραις ἥλθεν Ἰησοῦς ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

10 Καὶ εὐθέως ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον ἐπ' αὐτόν.

11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ νίος μου ὁ ἀγαπητός, ἐν φῷ εὐδόκησα.

12 Jah suns sái, ahma ina ustáuh in áupída.

13 Jah was in þizái áupídái dagē fidwör tiguns fráisans fram Satanin, jah was miþ diuzam, jah aggileis andbahtidéden imma.

14 Íp afar þatei atgibans warþ Ióhannēs, qam Iéesus in Galeilaia mérjands aíwaggéljón þiudangardjós guþs,

15 qíþands þatei usfullnöða þata mél jah atnélhrida sik þiudangardi guþs: idreigöþ jah galáubeiþ in aíwaggéljón.

16 Jah hrarböndz faúr marein Galeilaia gasalr Seimōnu jah Andraíán bröþar is, þis Seimōnis, waírpandans nati in marein: wēsun áuk fiskjans.

17 Jah qáþ im Iéesus: hirjats afar mis, jah gatáuja igqis waírþan nutans mannē.

18 Jah suns aflétandans þó natja seina láistidéden afar imma.

19 Jah jáinþrō inn gaggands framis leitil gasalr Iakōbu þana Zaðbaídaiáus jah Ióhannē bröþar is, jah þans in skipa manwjandans natja.

20 Jah suns haíháit ins. Jah aflétandans attan seinana Zaíðbaídai in þamma skipa miþ asnjam, galíþun afar imma.

21 Jah galíþun in Kafarnaum, jah suns sabbatō daga galeiþands in synagögēn láisida ins.

22 Jah usfílmans waúrþun ana þizái láiseinái is; untē was láisjands ins swē waldufni habands jah ni swaswē þái bōkarjós.

23 Jah was in þizái synagögēn izē manna in unhráinjamma ahmin, jah ufhróþida

24 qíþands: fralét, hra uns jah þus, Iésu Nazōrénái, qamt fráquistjan uns? Kann þuk, hras þu is, sa weiha guþs.

25 Jah andbáit ina Iéesus qíþands: þahái jah usgagg üt us þamma, ahma unhráinja.

26 Jah tahida ina ahma sa unhráinja, jah hróþjands stíbnái mikilái usiddja us imma.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ ἄγγελοι διηκονοῦν αὐτῷ.

14 Μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην ἥλθεν Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ,

15 λέγων δὲ πεπλήρωται δὲ καὶ ἡγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, τοῦ Σίμωνος, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλιεῖς.

17 Καὶ εἶπεν αὐτοῖς δὲ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἡκολούθησαν αὐτῷ.

19 Καὶ προβὰς ἐκεῖθεν δὲ λίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταπτίζοντας τὰ δίκτυα,

20 καὶ εὐθέως ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασι εἰσελθῶν εἰς τὴν συναγωγὴν ἐδιδασκεν.

22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν

24 λέγων· ἔα, τί ἡμῶν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἥλθες ἀπολέσαις ὑμᾶς· οἶδά σε τίς εἶ, δὲ ὄντος τοῦ θεοῦ.

25 Καὶ ἐπετίμησεν αὐτῷ δὲ Ἰησοῦς λέγων· φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ.

26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

27 Jah afsláuþnödédun allái sildaleikjandans, swæi sōkidédun miþ sis missō qíþandans: hra sijái þata? hó sō láiseinō sō niujō, ei miþ waldusnja jah ahmam þáim unhráinjam anabiudiþ jah usháusjand imma?

28 Usiddja þan mērijþa is suns and allans bisitands Galeilaias.

29 Jah suns us þizái synagögēn usgaggandans qēmun in garda Seimōnis jah Andrafins miþ Iaköbáu jah Ióhannēn.

30 Íþ swaþhrō Seimōnis lag in brinnōn: jah suns qēþun imma bi ija.

31 Jah duatgaggands urráisida þó undgreipands handu izōs, jah aþlaflöt þó sō brinnō suns, jah andbahtida im.

32 Andanahtja þan waúrþanamma, þan gasaggq sauil, bērun du imma allans þans ubil habandans jah unhulþöns habandans.

33 Jah sō baúrgs alla garunnana was at daúra.

34 Jah gaháilida managans ubil habandans missaleikáim saúhtim, jah unhulþöns managðs uswarp, jah ni fralaflöt rödjan þós unhulþöns, untē kunþédun ina.

35 Jah áir ühtwōn usstandands usiddja, jah galáip ana áuþjana staþ, jah jáinar baþ.

36 Jah galáistans waírþun imma Seimōn jah þái miþ imma.

37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.

38 Jah qaþ du im: gaggam du þáim bisunjanē háimōm jah baúrgim, ei jah jáinar mérjáu, untē duþe qam.

39 Jah was mérjands in synagögim izē and alla Galeilaian jah unhulþöns uswaírpands.

40 Jah qam at imma þrütsfill habands, bidjands ina jah kniwam knussjands jah qíþands du imma þatei jabái wileis, magt mik gahráinjan.

41 Íþ Iésus infeinands, ufrakjands handu seina attaítök imma jah qaþ imma: wiljáu, waírþ hráins.

42 Jah biþe qaþ þata Iésus, suns þata þrütsfill aþláiþ af imma, jah hráins warþ.

27 Καὶ ἐθαμβήθησαν πάντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστιν τοῦτο; τίς ἡ διδαχὴ ἡ καὶ μὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἥλθον εἰς τὴν οἰκίαν Σύμμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

30 Ἡ δὲ πειθερὰ Σύμμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγοντας αὐτῷ περὶ αὐτῆς.

31 Καὶ προσέλθων ἡγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

32 Ὁφίας δὲ γενομένης, δτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.

33 Καὶ ἡ πόλις ὅλη ἐπισυνηγένη ἦν πρὸς τὴν θύραν.

34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἥφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἥδεισαν αὐτόν.

35 Καὶ πρωτὶ ἔνυσχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον καὶ ἐκεῖ προστηνχέτο.

36 Καὶ κατεδίωξαν αὐτὸν ὁ Σύμμων καὶ οἱ μετ' αὐτοῦ.

37 Καὶ εὑρόντες αὐτὸν λέγοντας αὐτῷ ὅτι πάντες σε ζητοῦσιν.

38 Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἔχομένας <sup>τινας</sup> κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήνυθα.

39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ· δτι ἐδὺ θέλης, δύνασαι με καθαρίσαι.

41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.

42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη.

43 Jah gahrötjands imma suns ussandida ina,

\* 44 jah qaþ du imma: saþur ei mannhun ni qipáis waíht; ak  
gagg þuk silban atáugjan gudjin, jah atbaír fram gahráineinái  
þeinái þatei anabáuþ Mösés du weitwödipái im.

45 Ip is usgaggands dugann mérjan filu jah usqíþan þata waúrd,  
swaswē is juþan ni mahta andáugjō in baúrg galeþan, ak ūta  
ana áuþjáim stadim was; jah iddjéden du imma allaþrō.

## CHAPTER II

- 1 Jah galáip aftra in Kafarnaum afar dagans, jah gafréhun  
þatei in garda ist.
- 2 Jah suns gaqémun managái, swaswē juþan ni gamostéden  
nih at daúra, jah rödida im waúrd.
- 3 Jah qémun at imma usliþan baírandans, hafanana fram  
fidwörím.
- 4 Jah ni magandans nélra qiman imma faúra manageim, and-  
hulidéden hröt þarei was Iésus, jah usgrabandans insálidéden  
þata badi, jah fralailötun ana þammei lag sa usliþin.
- 5 Gasashvands þan Iésus galáubein izé qaþ du þamma usliþin:  
barnilö, aþetanda þus frawaúrhteis þeinós.
- 6 Wésunuk þan sumái þizé bökarijé jáinar sitandans jah þagk-  
jandans sis in haírtam seináim:
- 7 hra sa swa rödeip náiteinins? hras mag aþetan frawaúrhtins,  
níba áins guþ?
- 8 Jah suns uskunnands Iésus ahmin seinamma þatei swa þáí  
mitödédun sis, qaþ du im: duhvé mitöþ þata in haírtam  
izwaráim?
- 9 hraþar ist azétilö du qíþan þamma usliþin: aþetanda þus  
frawaúrhteis þeinós, þau qíþan: ureis jah nim þata badi  
þeinata jah gagg?
- 10 Aþþan ei witeip þatei waldufni habáiþ sunus mans ana aírþái  
aþetan frawaúrhtins, qaþ du þamma usliþin:

43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἔξέβαλεν αὐτόν  
 44 καὶ λέγει αὐτῷ· δρα μηδενὶ μηδὲν εἴπης, ἀλλὰ ὑπαγε·  
 σεαυτὸν δεῖξον τῷ ἵερεῖ καὶ προσένεγκε περὶ τοῦ καθαρι-  
 σμοῦ σου ἀ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς.  
 45 Ὁ δὲ ἔξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν  
 τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλια  
 εἰσελθεῖν, ἀλλ’ ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο  
 πρὸς αὐτὸν πανταχόθεν.

## CHAPTER II

1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι’ ἡμερῶν καὶ  
 ἡκούσθη ὅτι εἰς οἶκόν ἐστιν.  
 2 Καὶ εὐθέως συνῆχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ  
 τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.  
 3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον  
 ὑπὸ τεσσάρων.  
 4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέ-  
 γασαν τὴν στέγην ὅπου ἦν, καὶ ἔξορύξαντες χαλῶσιν τὸν  
 κράβαττον, ἐφ’ ᾧ ὁ παραλυτικὸς κατέκειτο.  
 5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ·  
 τέκνον, ἀφέωνταί σοι αἱ ἀμαρτίαι σου.  
 6 Ἡσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διὰ-  
 λογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν.  
 7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι  
 ἀμαρτίας εἰ μὴ εἰς ὁ θεός;  
 8 Καὶ εὐθέως ἐπιγυνοὺς ὁ Ἰησοῦς τῷ πυεύματι ἀντοῦ ὅτι  
 οὗτος αὐτὸι διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα  
 διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;  
 9 Τί ἐστιν εὐκοπώτερον εἰπεῖν τῷ παραλυτικῷ· ἀφέωνται  
 σοι αἱ ἀμαρτίαι, ἡ εἰπεῖν· ἔγειρε καὶ ἀρον τὸν κράβαττόν  
 σου καὶ περιπάτει;  
 10 Ἰνα δὲ εἰδῆτε ὅτι ἔξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου επὶ  
 τῆς γῆς ἀφιέναι ἀμαρτίας, λέγει τῷ παραλυτικῷ·

11 þus qíþa: ureis nimuh þata badi þein jah gagg du garda  
• þeinamma.

12 Jah urráis suns jah ushafjands badi usiddja faúra andwaíþja  
alláizé, swaswé usgeisnödédun allái jah háuhidédun mikil-  
jandans guþ, qíþandans þatei áiw swa ni gaséhun.

13 Jah galáip aftra faúr marein, jah all manageins iddjédun du  
imma, jah láisida ins.

14 Jah hvarböndas gasalur Laíwwi þana Alfaiáus sitandan at  
mötái jah qaþ du imma: gagg afar mis. Jah usstandands  
iddja afar imma.

15 Jah warþ, biþe is anakumbida in garda is, jah managái mō-  
tarjós jah frawaúrhtái miþ anakumbidédun Iésua jah sipónjam  
is; wésun áuk managái jah iddjédun afar imma.

16 Jah þái bókarjós jah Fareisaieis gasaþvandans ina matjandan  
miþ þáim mōtarjam jah frawaúrhtáim, qéþun du þáim sipón-  
jam is: hra ist þatei miþ mōtarjam jah frawaúrhtáim matjiþ  
jah driggkiþ?

17 Jah gaháusjands Iésus qaþ du im: ni þaúrbun swinþái lékeis,  
ak þái ubilaba habandans; ni qam laþón uswaúrhtans, ak  
frawaúrhtans.

18 Jah wésun sipónjós Ióhannis jah Fareisaieis fastandans; jah  
atiddjédun jah qéþun du imma: duhvé sipónjós Ióhannés jah  
Fareisaieis fastand, iþ þái þeinái sipónjós ni fastand?

19 Jah qaþ im Iésus: ibái magun sunjus brüþfadis, und þatei  
miþ im ist brüþfaþs, fastan? swa lagga hveila swé miþ sis  
haband brüþfad, ni magun fastan.

20 Aþþan atgaggand dagós þan afnimada af im sa brüþfaþs, jah  
þan fastand in jainamma daga.

21 Ni manna plat fanins niujíþ ana snagan faírnjana; ibái  
afnimái fullón af þamma sa niuja þamma faírnjin, jah waírsiza  
gataúra waírþiþ.

11 Σοὶ λέγω, ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ ὑπαγεῖς τὸν οἶκόν σου.

12 Καὶ ἡγέρθη εὐθέως καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναπέτιον πάντων, ὅπερε ἔξιστασθαι πάντας καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ δόχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδιδασκεν αὐτούς.

14 Καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἤκολούθησεν αὐτῷ.

15 Καὶ ἐγένετο ἐν τῷ κατακένθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἥσαν γὰρ πολλοὶ καὶ ἤκολούθησαν αὐτῷ.

16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· τί ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίνει;

17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρείαν ἔχουσιν οἱ ἴσχυοντες λατροῦ ἀλλ᾽ οἱ κακῶς ἔχουντες· οὐκ ἥλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλούς.

18 Καὶ ἥσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες, καὶ ἔρχονται καὶ λέγοντας αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσι, οἱ δὲ σὸi μαθηταὶ οὐ νηστεύουσι;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν φῷ δὲ νυμφίος μετ' αὐτῶν ἐστιν, νηστεύειν; δόσον χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν.

20 Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν δὲ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

21 Οὐδεὶς ἐπίβλημα ῥάκκους ἀγνάφου ἐπιφάπτει ἐπὶ ἵματίῳ παλαιῷ· εἰ δὲ μῆ, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

22 Ni manna giutip wein juggata in balgins faírnjans; ibái áuftō distafrái wein þata niujō þans balgins jah wein usgutniþ, jah þái balgeis fraqistnand; ak wein juggata in balgins niujans giutand.

23 Jah warþ þaírhgaggan imma sabbatō daga þaírh atisk, jah dugunnun sipōnjōs is skēwjandans ráupjan ahsa.

24 Jah Fareisaieis qēþun du imma: sái, hra táujand sipōnjōs þeinái sabbatim þatei ni skuld ist?

25 Jah is qaþ du im: niu ussuggwuþ áiw hra gatawiða Daweid, þan þaúrsta jah grēdags was, is jah þái miþ imma?

26 hraíwa galáip in gard guþs uf Abiaþara gudjin jah hláibans faúrlageináis matida, þanzei ni skuld ist matjan niba áináim gudjam, jah gaf jah þáim miþ sis wisandam?

27 Jah qaþ im: sabbatō in mans warþ gaskapans, ni manna in sabbatō dagis;

28 swaei fráuja ist sa sunus mans jah þamma sabbatō.

## CHAPTER III

1 Jah galáip astra in synagōgēn, jah was jáinar manna gaþaúrsana habands handu.

2 Jah witáidēdun imma háilidēdiu sabbatō daga, ei wrōhidēdeina ina.

3 Jah qaþ du þamma mann þamma gaþaúrsana habandin handu: unreis in midumái.

4 Jah qaþ du im: skuldu ist in sabbatim þiuþ táujan aþþþáu unþiuþ táujan, sáiwala nasjan aþþþáu usqistjan? Iþ eis þaháidēdun.

22 Καὶ οὐδὲνς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται, ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καίνοὺς βλητέον.

23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἥρξαντο οἱ μαθηταὶ αὐτοῦ ὅδοποιεῖν τίλλοντες τοὺς στάχνας.

24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἰδε τί ποιοῦσι τοῖς σάββασιν ὁ οὐκ ἔξεστιν;

25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δανεῖδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;

26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὐδὲ οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

27 Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἀνθρωπον ἐγένετο, οὐχ ὁ ἀνθρωπος διὰ τὸ σάββατον,

28 ὥστε κύριός ἐστιν ὁ οὐρανὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

## CHAPTER III

1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἀνθρωπος ἔξηραμμένην ἔχων τὴν χεῖρα.

2 Καὶ παρετηροῦντο αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.

3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἔξηραμμένην ἔχοντι τὴν χεῖρα· ἔγειρε εἰς τὸ μέσον.

4 Καὶ λέγει αὐτοῖς· ἔξεστιν ἐν τοῖς σάββασιν ἀγαθοποιῆσαι ή κακοποιῆσαι, ψυχὴν σῶσαι ή ἀποκτεῖναι; οἱ δὲ ἔσιώπων.

5 Jah ussaíhrends ins miþ mōda, gáurs in dáubipós haírtin  
izē qaþ du þamma mann: ufrakei þō handu þeina! Jah  
ufrakida, jah gastōþ aftra sō handus is.

6 Jah gaggandans þan Fareisaieis sunsáiw miþ þáim Hérō-  
dianum garūni gatawidēdun bi ina, ei imma usqēmeina.

7 Jah Iēsus afláip miþ sipoñjam seináim du marein, jah filu  
manageins us Galeilaia láistidēdun afar imma,

8 jah us Iudaia jah us Iaírusaúlymim jah us Idumaia jah  
hindana Iaúrdanáus; jah þái bi Tyra jah Seidōna, manageins  
filu, gaháusjandans húan filu is tawida, qēmun at iñma.

9 Jah qaþ þáim sipoñjam seináim ei skip habáip wēsi at imma  
in þizōs manageins, ei ni þrafheina ina.

10 Managans áuk gaháilida, swaswē drusun ana ina ei imma  
attaítōkeina,

11 jah swa managái swē habáidēdun wundufnjós jah ahmans  
unhráinjans, þáih þan ina gaséhrun, drusun du imma jah  
hrōpidēdun qíþandans þatei þu is sunus guþs.

12 Jah filu andbáit ins ei ina ni gaswikuñpidēdeina.

13 Jah ustáig in faírguni jah athaþháit þanzei wilda is, jah galíjun  
du imma.

14 Jah gawaúrhta twalif du wisan miþ sis, jah ei insandidēdī ins  
mērjan,

15 jah haban waþdufni du háiljan saúhtins jah uswaírpan un-  
hulþöns.

16 Jah gásatida Seimōna namō Pastrus;

17 jah Iakōbáu þamma Zaíbaídaiáus, jah Ióhannē brōþr Iakō-  
báus, jah gásatida im namna Baúanaírgaís, þatei ist: sunjus  
þeihvöns;

18 jah Andrafan jah Filippu jah Barþaúlaúmai jah Matþaiu  
jah Þóman jah Iakōbu þana Alþaiáus, jah Þaddaiu jah  
Seimōna þana Kananeitén,

5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἤκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας

8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρου καὶ Σιδῶνα, πλῆθος πολύ, ἀκούσαντες ὅσα ἐποίει, ἥλθον πρὸς αὐτόν.

9 Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ὡνα πλοιάριον προσκαρτερῆ αὐτῷ διὰ τὸν ὄχλον, ὡνα μὴ θλίβωσιν αὐτόν.

10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ὡνα αὐτοῦ ἀψωνται· καὶ ὅσοι εἶχον μάστιγας

11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ ἔκραζεν λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

12 Καὶ πολλὰ ἐπετίμα αὐτοῖς ὡνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἥθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.

14 Καὶ ἐποίησεν δώδεκα ὡσιν μετ' αὐτοῦ, καὶ ὡνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

15 καὶ ἔχειν ἔξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια.

16 Καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον·

17 Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνόματα Βοανεργές, ὅ ἐστιν υἱοὶ βροντῆς.

18 Καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Κανανίτην

19 jah Iudan Iskariötēn, saei jah galēwida ina.

20 Jah atiddjēdun in gard, jah gaiddja sik managei, swaswē ni mahtēdun nih hláif matjan.

21 Jah háusjandans fram imma bōkarjōs jah anþarái usiddjēdun gahaban ina; qēþun áuk þatei usgáisiþs ist.

22 Jah bōkarjōs þái af Iaírusaúlymái qimandans qēþun þatei Baíafzafbul habáiþ, jah þatei in þamma reikistin unhulþōnō uswaírpiþ þáim unhulþōm.

23 Jah atháitands ins in gajukōm qaþ du im: hráíwa mag Satanas Satanan uswaírpan?

24 Jah jabái þiudangardi wiþra sik gadáiljada, ni mag standan sō þiudangardi jáina.

25 Jah jabái gards wiþra sik gadáiljada, ni mag standan sa gards jáins.

26 Jah jabái Satana usstōþ ana sik silban jah gadáiliþs warþ, ni mag gastandan, ak andi habáiþ.

27 Ni manna mag kasa swinþis galeiþands in gard is wilwan, niba faúrþis þana swinþan gabindiþ; jah þan þana gard is diswilwái.

28 Amēn, qíþa izwis, -þatei allata aflētada þata frawaúrhtē sunum mannē, jah náiteinōs swa managōs swaswē wajamērjand;

29 aþþan saei wajamēreiþ ahman weihana ni habáiþ fralēt áiw, ak skula ist áiweináizōs frawaúrhtáis.

30 Unte qēþun: ahman unhráinjana habáiþ.

31 Jah qēmun þan áiþei is jah brōþrjus is jah ðta standandōna insandidēdun du imma, háitandōna ina.

32 Jah sētun bi ina managei; qēþun þan du imma: sái, áiþei þeina jah brōþrjus þeinái jah swistrjus þeinōs ðta sōkjand þuk.

33 Jah andhōf im qíþands: hrō ist sō áiþei meina aþþáu þái brōþrjus meinái?

19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον·

20 καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη.

22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σταυρᾶς σταυρᾶν ἐκβάλλειν;

24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.

25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη.

26 Καὶ εἰ ὁ σταυρᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

27 Οὐδὲὶς δύναται τὰ σκεύη τοῦ ἴσχυροῦ εἰσελθῶν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἴσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.

28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι, δύσας ἀν βλασφημήσωσιν.

29 ὃς δὲ ἀν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἄγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν αἰώνα, ἀλλὰ ἔνοχός ἐστιν φιλιώνον ἀμαρτήματος.

30 Ὁτι ἔλεγον πνεῦμα ἀκάθαρτον ἔχει.

31 Ἐρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν.

32 Καὶ ἐκάθητο περὶ αὐτὸν ὁ ὄχλος, εἶπον δὲ αὐτῷ· Ιδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου καὶ αἱ ἀδελφαὶ σου ἔξω ζητοῦσίν σε.

33 Καὶ ἀπεκρίθη αὐτοῖς λέγων· τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;

34 Jah bisaſhunds bisunjanē þans bi sik sitandans qaj: sái, áiþei meina jah þái brðþrjus meinái.

35 Saei allis waúrkeiþ wiljan guþs, sa jah brðþar meins jah swistar jah áiþei ist.

## CHAPTER IV

1 Jah aſtra Iēſus dugann láisjan at marein, jah galēsun sik du imma manageins filu, swaswē ina galeiþandan in, skip gasitan in marein; jah alla sō managei wiþra marein ana staþa was.

2 Jah láisida ins in gajukōm manag, jah qaj im in láiseinái seinái:

3 háuseiþ! Sái, urrann sa saiands du saian fráiwa seinamma.

4 Jah warþ, miþpanei saísō, sum rafhtis gadráus faúr wig, jah qēmun fuglōs jah frētun þata.

5 Anþarup-þan gadráus ana stáinahamma, þarei ni habáida aírþa managa, jah suns urrann, in þizei ni habáida diupáizos aírþōs;

6 at sunnin' þan urrinnandin ufbrann, jah untē ni habáida waúrtins gaþaúrsnōda.

7 Jah sum gadráus in þaúrnuns; jah ufarstigun þái þaúrnjus jah aþvapideðun þata, jah akran ni gaf.

8 Jah sum gadráus in aírþa góða, jah gaf akran urrinnandō jah wahsjandō, jah bar áin 'l' jah áin 'j' jah áin 'r'.

9 Jah qaj: saci habái ausōna háusjandōna, gaháusjái.

10 Þiþ biþe warþ sundrō, frēhun ina þái bi ina miþ þáim twilibim þizōs gajukōns.

11 Jah qaj im: izwis atgiban ist kunnan rūna þiudangardjōs guþs, iþ jáináim þáim ūta in gajukōm allata waírþiþ,

34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει· Ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

35 Ὁς γὰρ ἀν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

## CHAPTER IV

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολύς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

3 Ἀκούετε. Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.

4 Καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἐπεσεν παρὰ τὴν ὁδόν, καὶ ἥλθεν τὰ πετεινὰ καὶ κατέφαγεν· αὐτό.

5 Ἀλλο δὲ ἐπεσεν ἐπὶ τὸ πετρώδεις, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

6 ἥλιου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

7 Καὶ ἄλλο ἐπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

8 Καὶ ἄλλο ἐπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντά καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

9 Καὶ ἔλεγεν· ὅς ἔχει ὥτα ἀκούειν, ἀκούετω.

10 Ὁτε δὲ ἐγένετο κατὰ μόνας, ἤρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.

11 Καὶ ἔλεγεν αὐτοῖς· ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

12 ei saíwandans saílváina jah ni góumjáina, jah háusjandans  
• háusjáina jah ni frajájina, nibái lvan gawandjáina sik jah  
aflétáindáu im frawaúrheis.

13 Jah qaþ du im : ni wituþ þó gajukōn, jah hráwa allós þós  
gajukōns kunneiþ?

14 Sa saijands waúrd saijip.

15 Aþþan þái wiþra wig sind, þarei saíada þata waúrd, jah þan  
gaháusjand unkárjans, suns qimiþ Satanas jah usnimiþ waúrd  
þata insaianō in haírtam izé.

16 Jah sind samaleikō þái ana stáinahamma saianans, þáiei þan  
háusjand þata waúrd, suns miþ fahéðái nimand ita,

17 jah ni haband waúrtins in sis, ak hreilahraírbái sind; þapróh,  
biþe qimiþ aglō aþþáu wrakja in þis waúrdis, suns gamarz-  
janda.

18 Jah þái sind þái in þaúrnuns saianans, þái waúrd háus-  
jandans,

19 jah saúrgōs þizós libáináis jah afmarzeins gabeins jah þái bi  
þata anþar lustjus inn atgaggandans afþrapjand þata waúrd  
jah akranaláus waírpíþ.

20 Jah þái sið þái aná aírþái þizái góðón saianans þáiei háus-  
jand þata waúrd jah andnimand, jah akran baírand, áin 'l  
jah áin 'j\* jah áin 'r.

21 Jah qaþ du im : ibái lukarn qimiþ duþe ei uf mélán satjáidáu  
aþþáu undar ligr? niu ei ana lukarnastaþan satjáidáu?

22 Nih állis ist hra fulginis þatei ni gabaírhtjáidáu: nih warþ  
analáugn, ak ei swikunþ waírpái.

23 Jabái hras habái áusóna háusjandóna, gaháusjái.

24 Jah qaþ du im : saþvíþ hra háuseiþ! In þizáiei mitaþ mitiþ,  
mitada izwis jah biáukada izwis þáim galáubjandam.

25 Unté þishrammeh saei habáiþ gibada imma; jah saei ni  
habáiþ jah þatei habáiþ afnimada imma.

12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ ἀντοῖς τὰ ἀμαρτήματα.

13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

14 Ὁ σπέιρων τὸν λόγον σπείρει.

15 Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὅδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

16 Καὶ οὗτοί εἰσιν δόμοιῶς οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ δέ ταντον ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται.

18 Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες,

19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπινήγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.

20 Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

21 Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἡ ὑπὸ τὴν κλύνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

22 Οὐ γάρ ἔστιν τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.

23 Εἴ τις ἔχει ὥτα ἀκούει, ἀκούετω.

24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν φῇ μέτρῳ μετρεῦτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

25 Ὅς γὰρ ἀν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃς ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

26 Jah qap: swa ist þiudangardi guþs, swaswē jabái manna waírpiþ fráiwa ana aírþa.

27 Jah slépiþ jah ureisiþ naht jah daga, jah þata fráiw keiniþ jah liudiþ swē ni wáit is.

28 Silbō áuk aírþa akran baíriþ: frumist gras, þaþrōh ahs, þaþrōh fulleiþ kaúrnis in þamma ahsa.

29 Þanuh biþe atgibada akran, suns insandeiþ gilþa, untē atist asans.

30 Jah qap: hrē galeikōm þiudangardja guþs, aíþþáu in hrileikái gajukōn gabaíram þō?

31 Swē kaúrnō sinapis, þatei þan saiada ana aírþa, minnist alláizē fráiwē ist þizē ana aírþái;

32 jah þan saiada, urrinniþ jah waírpiþ alláizē grasē máist, jah gatáujiþ astans mikilans, swaswē magun uf skadáu is fuglōs himinis gabauan.

33 Jah swaleikáim managáim gajukōm rödida du im þata waúrd, swaswē mahtédun háusjōn.

34 Íþ inuh gajukōn ni rödida im, iþ sundrō sipōnjam seináim andband allata.

35 Jah qap du im in jánamma daga at andanahtja þan waúr-þanamma; usleipam jánis stadi.

36 Jah afleitandans þō managein andnēmun ina swē was in skipa; jah þan anþara skipa wēsun miþ imma.

37 Jah warþ skýra windis mikila jah wēgōs waltidédun in skip, swaswē ita juþan gafullnōda.

38 Jah was is ana nōtin ana waggarja slépands, jah urráisi-dédun ina jah qēþun du imma: láisari, niu kara þuk þizei fraqistnam?

39 Jah ureisands gasók winda jah qap du marein: gaslawái, afdumbn! Jah anasiláida sa winds jah warþ wis mikil.

40 Jah qap du im: duhē faúrhtái sijuþ swa? hráiwa ni naúh habáiþ galáubein?

26 Καὶ ἔλεγεν· οὗτος ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἀνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,  
 27 καὶ καθεύδῃ καὶ ἐγέρηται οὐκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.

28 Αὐτομάτῃ γάρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυ.

29 Ὁταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 Καὶ ἔλεγεν· τίνι δομοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἡ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;

31 Ὡς κόκκον σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς,

32 καὶ δταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ τοιάντας παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐδύναντο ἀκούειν.

34 Χωρὶς δὲ παραβολῆς οὐν ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ ψίας γενομένης διέλθωμεν εἰς τὸ πέραν.

36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ.

37 Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸν ἥδη γεμίζεσθαι.

38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγέρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἀνέμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε οὗτως; πῶς οὐκ ἔχετε πίστιν;

41 Jah öhtēdun sis agis mikil, jah qēþun du sis missō : hras þannu sa sijái, untē jah winds jah marei usháusjand imma ?

## CHAPTER V

- 1 Jah qēmun hindar marein in landa Gaddarēnē.
- 2 Jah usgaggandin imma us skipa suns gamōtida imma manna us aúrahjōm in ahmin unhráinjamma,
- 3 saei bauáin habáida in aúrahjōm: jah ni náudibandjōm eisarneináim manna mahta ina gabindan.
- 4 Untē is ufta eisarnam bi fōtuns gabuganáim jah náudibandjōm eisarneináim gabundans was, jah galáusida af sis þōs náudibandjōs, jah þō ana fōtum eisarna gabrak, jah manna ni mahta ina gatamjan.
- 5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in faírgunjam was hrōpjands jah bliggwands sik stáinam.
- 6 Gasaþwands þan Iēsu faírraþrō rann jah inwáit ina,
- 7 jah hrōpjands stibnái mikilái qaþ: hra mis jah þus, Iēsu, sunáu guþs þis háuhistins? biswara þuk bi guþa, ni balwjáis mis !
- 8 Untē qaþ imma — usgagg, ahma unhráinja, us þamma mann !
- 9 Jah frah éna : hra namō þein? Jah qaþ du imma : namō mein Laígaíon, untē managái sijum.
- 10 Jah baþ ina flu ei ni usdrébi im us landa.
- 11 Wasuþ þan jáinar haírda sweinē haldana at þamma faírgunja.
- 12 Jah bēdun ina allōs þōs unhlþōns qíþandeins: insandei unsis in þō sweina, ei in þō galeiþáima.
- 13 Jah usláubida im Iēsus suns. Jah usgaggandans ahmans þái unhráinjans galíþun in þō sweina, jah rann sō haírda and dríusōn in marein; wēsunuþ-þan swē twōs þūsundjōs, jah afhrapnōdēdun in marein.

;

41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα· ὑπακούοντις αὐτῷ;

## CHAPTER V

1 Καὶ ἡλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.

2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μυημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν ἔχειν ἐν τοῖς μνήμασιν, καὶ οὗτε ἀλύσεσιν οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,

4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς ἵσχυεν αὐτὸν δαμάσαι.

5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὅρεσιν ἦν κράξων καὶ κατακόπτων ἑαυτὸν λίθοις.

6 Ἰδὼν δὲ πὼν Ἰησοῦν μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,

7 καὶ κράξας φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦν νίè τοῦ θεοῦ τοῦ ὑψίστου; ὅρκίζω σε τὸν θεόν, μή με βασανίσῃς.

8 Ἐλεγεν γάρ αὐτῷ ἐξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.

9 Καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγεών ὄνομά μοι, ὅτι πολλοί ἐσμεν.

10 Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ἀποστείλῃ αὐτοὺς ἔξω τῆς χώρας.

11 Ἡν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη πρὸς τῷ ὅρει·

12 καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαιμονες λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ἥσαν δὲ ὡς δισχίλιοι, καὶ ἐπινίγοντο ἐν τῇ θαλάσσῃ.

14 Jah þái haldandans þō sweina gaþlauhun, jah gatafhun in baúrg jah in háimōm, jah qēmun saþlvan hra wēsi þata waúrþanō.

15 Jah atiddjēdun du Iēsua, jah gasaþrand þana wōdan sitandan jah gawasidana jah frapjandan þana saei habáida lafgaíōn, jah öhtēdun.

16 Jah spillōdēdun im þáiei gasēhun, hráwa warþ bi þana wōdan jah bi þō sweina.

17 Jah dugunnun bidjan ina galeiþan hindar markōs seinōs.

18 Jah inn gaggandan ina in skip baþ ina, saei was wōds, ei miþ imma wēsi.

19 Jah ni laflōt ina, ak qaþ du imma: gagg du garda þeinamma du þeináim, jah gateih im, hran filu þus fráuja gatawida jah gaarmáida þuk.

20 Jah galáiþ jah dugann mērjan in Daþkapaúlein, hran filu gatawida imma Iēsus; jah allái sildaleikidēdun.

21 Jah usleipandín Iēsua in skipa astra hindar marein, gaqēmun sik manageins filu du imma, jah was faúra marein.

22 Jah sái, qimip áins þizē synagōgafadē namin Jaeirus; jah saíhrands ina gadráus du fótum Iēsuis,

23 jah baþ ina filu, qíþands þatei daúhtar meina astumist habáiþ, ei qimands lagjáis ana þō handuns, ei ganisái jah libái.

24 Jah galáiþ miþ imma, jah iddjēdun asar imma manageins filu jah þraþhun ina.

25 Jäh qinōnō suma wisandei in runa blōþis jēra twalif,

26 jah manag gaþulandei fram managáim lēkjam jah fraqim-andei allamma seinamma jah ni waftái bōtida, ak más wáirs habáida,

27 gaháusjandei bi Iēsu, atgaggandei in managein aftana attaítōk wastjái is.

28 Untē qaþ þatei jabái wastjōm is attēka, ganisa.

14 Καὶ οἱ βόσκοντες τοὺς χοίρους ἔφυγον καὶ ἀπῆγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἥλθον ἵδεν τί ἐστιν, τὸ γεγονός.

15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἴματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγέωνα, καὶ ἐφοβήθησαν.

16 Καὶ διηγήσαντο αὐτοῖς οἱ ἵδοντες πῶς ἐγένετο τῷ δαιμονιζόμενῷ καὶ περὶ τῶν χοίρων.

17 Καὶ ἥρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὄρεων αὐτῶν.

18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ἔη.

19 Καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύριος πεποίηκεν καὶ ἡλέστεν σε.

20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνῆχθη ὅχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

22 Καὶ ἵδον ἔρχεται εἰς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἵδων αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ,

23 καὶ παρεκάλει αὐτὸν πολλά, λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθῶν ἐπιθῆσι αὐτῇ τὰς χεῖρας, ἵνα σωθῇ καὶ ἡσήγη.

24 Καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἤκολούθει αὐτῷ ὅχλος πολύς, καὶ συνέθλιβον αὐτόν.

25 Καὶ γυνή τις οὖσα ἐν ρύσει αἴματος ἔτη δώδεκα,

26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὀφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὅχλῳ ὅπισθεν ἤψατο τοῦ ἴματον αὐτοῦ.

28 ἔλεγεν γὰρ ὅτι καὶ τῶν ἴματίων αὐτοῦ ἄψωμαι, σωθήσομαι.

29 Jah sunsáiw gaþaúrsnōda sa brunna blōþis izōs, jah ufkunþa ana leika þatei gaháilnōda af þamma slaha.

30 Jah sunsáiw Iéesus ufkunþa in sis silbin þō us sis maht usgaggandein; gawandjands sik in managein qap: hras mis taftōk wastjōm?

31 Jah qēþun du imma sipōnjōs is: saþvis þō managein þreihandein þuk, jah qipis: hras mis taítōk?

32 Jah wláitōda saíþvan þō þata táujandein.

33 Ip sō qinō ögandi jah reirandei, witandei þatei warþ bi ija, qam jah dráus du imma, jah qap imma alla þō sunja.

34 Ip is qap du izái: daúhtar, galáubeins þeina ganasida þuk, gagg in gawaíþpi, jah sijáis háila af þamma slaha þeinamma.

35 Naúþpanuh imma rödjjandin qēmun fram þamma synagōgafada, qíþandans þatei daúhtar þeina gaswalt: hra þanamáis dráibeis þana láisari?

36 Ip Iéesus sunsáiw gaháusjands þata waúrd rödiþ, qap du þamma synagōgafada: ni faúrhtei; þatáinei galáubei.

37 Jah ni fralaflöt áinōhun izē miþ sis afargaggan, nibái Paítru jah Iakōbu jah Ióhannēn brōþar Iakōbis.

38 Jah galáiþ in gard þis synagōgafadis, jah gasahv aúhjödu jah grētandans jah wáifaíþu jandans filu.

39 Jah inn atgaggands qap du im: hra aúhjöþ jah grētiþ? þata barn ni gáðáuþnōda, ak slépiþ.

40 Jah bihlöhun jna. Ip is uswaírpands alláim ganimiþ attan þis barnis jah áiþein jah þans miþ sis, jah galáiþ inn þarei was þata barn ligandō.

41 Jah faírgráip bi handáu þata barn qapuh du izái: taleiþa kumei, þatei ist gaskeiríþ: mawilō, du þus qipa:urreis.

42 Jah suns urráis sō mawi jah iddja; was áuk jérē twalibē; jah usgeisnōdēdun faúrhtein mikilái.

43 Jah anabáuþ im filu ei manna ni funþi þata; jah hafþáit izái gíban matjan.

29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω· τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος.

30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγυνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὅχλῳ ἔλεγεν· τίς μου ἥψατο τῶν ἵματίων;

31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὅχλον συνθλίβοντά σε καὶ λέγεις· τίς μου ἥψατο;

32 Καὶ περιεβλέπετο ἵδεν τὴν τοῦτο ποιήσασαν.

33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδὺνα ὃ γέγονεν ἐπ’ αὐτῇ, ἥθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ή πίστις σου σέσωκέν σε· ὅπαγε εἰς εἰρήνην καὶ ἵσθι ὑγῆς ἀπὸ τῆς μάστιγός σου.

35 Ἔπι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν διδάσκαλον;

36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.

37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβον.

38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά.

39 Καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

40 Καὶ κατεγέλων αὐτοῦ· ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέον τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.

41 Καὶ κοατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθὰ κούσει, ὅ ἐστιν μεθερμηνεύομενον· τὸ κοράσιον, σοὶ λέγω, ἔνειοε.

42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.

43 Καὶ διεστελλατο αὐτοῖς πολλὰ ὡν μηδεὶς γνῷ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

## CHAPTER VI

- 1 Jah usstōþ jainþrō jah qam in landa seinamma, jah láistidēdun asar imma sipōnjōs is.
- 2 Jah biþ warþ sabbatō, dugann in synagōgē láisjan, jah managái háusjandans sildaleikidēdun qíþandans: hráþrō þamma þata, jah hrō sō handugeinō sō gibanō imma, ei mahteis swaleikōs þairh handuns is waírþand?
- 3 Niu þata ist sa timrja, sa sunus Marjins, iþ bróþar Iakōba jah Iüsē jah Iudins jah Seimónis? jah niu sind swistrjus is hēr at unsis? Jah gamarzidái waúrþun in þamma.
- 4 Qaþ þan im Iēsus þatei nist práfétus unswēks, niba in gabaúrþái seinái jah in ganiþjam jah in garda seinamma.
- 5 Jah ni mahta jáinar áinóhun mahtē gatáujan, niba fawáim siukáim handuns galagjands gahállida.
- 6 Jah sildaleikida in ungaláubeináis izē, jah bitáuh weihsa bisunjanē láisjands.
- 7 Jah athaþháit þans twalif jah dugann ins insandjan twans hranzuh, jah gaf im waldufni ahmanē unhráinjáizē.
- 8 Jah faúrbáuþ im ei, waft ni nēmeina in wig, niba hrugga áina, nih matibalg nih hláif nih in gaírdōs áiz, 9 ak gaskohái suliðom: jah ni wasjáiþ twáim páidom.
- 10 Jah qaþ du im: þishraduh þei gaggáiþ in gard, þar saljáiþ, untē usgaggáiþ jainþrō.
- 11 Jah swa managái swē ni andnimáina izwis ni háusjáina izwis, usgaggandans jainþrō ushrisjáiþ mulda þō undarō fórum izwaráim du weitwödipái im. Amēn, qíþa izwis: sutizō ist Saúdaúmjam aþþjáu Gaúmaúrjam in daga stauðs þáu þizái baúrg jainái.
- 12 Jah usgaggandans mēridēdun ei idreigōdēdeina.
- 13 Jah unhulþóns managōs usdribun, jah gasalbōdēdun alēwa managans siukans, jah gahállidēdun.
- 14 Jah gaháusida þiudans Hērōdēs, swikunþ allis warþ namō

is, jah qap̄ þatei Iōhannis sa dáupjands us dáupáim urráis, duþþe waúrkjand þos mahteis in imma.

15 Anþarái þan qēþun þatei Hēlias ist; anþarái þan qēþun þatei praúfetēs ist swē áins þizē praúfetē.

16 Gaháusjands þan Hērōdēs qap̄ þatei þammei ik háubip̄ afmaímait Iōhannē, sa ist: sah urráis us dáupáim.

17 Sa áuk raſhtis Hērōdēs insandjands gahabáida Iōhannēn jah gaband ina in karkarái in Hafrōdiadins qēnáis Filippáus brōþrs seinis, untē þo galiugáida.

18 Qap̄ áuk Iōhannēs du Hērōda þatei ni skuld ist þus haban qēn brōþrs þeinis.

19 Íp̄ sō Hērōdia náiw imma jah wilda imma usqiman, jah ni mahta:

20 untē Hērōdis öhta sis Iōhannēn, kunnands ina waír garashana jah weihana, jah witáida imma, jah háusjands imma manag gatawida, jah gabaúrjaba imma andháusida.

21 Jah waúrþans dags gatils, þan Hērōdis mēla gabaúrþáis seináizōs nahtamat waúrhta þáim máistam seináizē jah þūsundifadim jah þáim frumistam Galeilaias,

22 jah atgaggandein inn daúhtr Hērōdiadins jah plinsjandein jah galeikandein Hērōda jah þáim miþ anakumbjandam, qap̄ þiudans du þizái máujái: bidsei mik þishrizuh þei wileis, jah giba þus.

23 Jah swōr izái þatei þishrah þei bidjáis mik, giba þus und halba þiudangardja meina.

24 Íp̄ si usgaggandei qap̄ du áiþein seinái: Þvis bidjáu? Íp̄ si qap̄: háubidis Iōhannis þis dáupjandins.

25 Jah atgaggandei sunsáiw sniumundō du þamma þiudána baþ qíþandei: wiljáu ei mis gibáis ana mēsa háubip̄ Iōhannis þis dáupjandins.

26 Jah gáurs waúrþans sa þiudans in þizē áiþē jah in þizē miþ anakumbjandanē ni wilda izái ubrikan.

27 Jah suns insandjands sa þiudans spaþkulátur, anabáuþ briggan háubip̄ is. Íp̄ is galeiþands afmaímait imma háubip̄ in karkarái,

28 jah atbar þata háubijō is ana mēsa, jah atgaf ita þizái máujái,  
 • jah sō mawi atgaf ita áiþein seinái.

29 Jah gaháusjandans sipónjōs is qēmun jah usnēmun leik is  
 jah galagidēdun ita in hláwa.

30 Jah gaiddjēdun apaústaúleis du Iēsua jah gatafhun imma  
 allata jah swa filu swē gatawidēdun — —

53 — — jah duatsniwun.

54 Jah usgaggandam im us skipa, sunsáiw ufkunnandans ina,  
 55 birinnandans all þata gawi dugunnun ana badjam þans ubil  
 habandans bafran, þadei háusidēdun ei is wēsi.

56 Jah þishraduh þadei iddja in háimōs aßþpáu baúrgs aßþpáu  
 in weihsa, ana gagga lagidēdun siukans jah bēdun ina ei þáu  
 skáuta wastjōs is attaftókeina ; jah swa managái swē altaí-  
 tókun imma, ganēsun.

## CHAPTER VII

1 Jah gaqēmun sik du imma Fareisaeis jah sumái þizē bōkarjē,  
 qimandans ús Iaírusaúlymim.

2 Jah gasaívandans sumans þizē sipónjē is gamáinjáim han-  
 dum, þat-ist unþwahanáim, matjandans hláibans ;

3 Þ Fareisaeis jah allái Iudaieis, niða usta þwahand handuns,  
 ni matjand, habandans anafilh þizē sinistanē,

4 jah af maþla niða dáupjand ni matjand, jah anþar ist manag  
 þatei andnēmwan du haban : dáupeimins stiklē jah aúrkjē jah  
 katilē jah ligrē ;

5 þáþrðh þan fréhun ina þái Fareisaeis jah þái bōkarjōs:  
 duhvé þái sipónjōs þeinái ni gaggand bi þammei anafulhun  
 þái sinistans, ak unþwahanáim handum matjand hláif?

6 Þ is andhafjands qaj du im þatei waðla práufetida Þsaðas  
 bi izwis þans liutans, swē gamēliþ ist : sō managei waírilōm  
 mik swéráip, Þ haírtō izé faírra habáip sik mis.

7 Þ swaré mik blótand, láisjandans láiseinins, anabusnins  
 manne ;

8 afletandans rashtis anabusn guþs habáip þatei anafulhun man-nans, dáupeinins aúrkjē jah stiklē, jah anþar galeik swalei-kata manag tåujip.

9 Jah qap du im: waíla inwidiþ anabusn guþs, ei þata anafulh-anō izwar fastáip.

10 Môsës áuk rashtis qap: swérái attan þeinana jah áiþein þeina; jah saei ubil qipái attin seinamma aíþþáu áiþein seinái, dáuþáu afdáuþjáidáu.

11 Ip jus qipip: jabái qipái manna attin seinamma aíþþáu áiþein: kaúrbân, þatei ist málþms, þishrah þatei us mis gabatnis;

12 jah ni fralétiþ ina ni waþht tåujan attin seinamma aíþþáu áiþein seinái,

13 bláuþjandans waúrd guþs þizái anabusnái izwarái, þoei anafulhuþ; jah galeik swaleikata manag tåujip.

14 Jah atháitands alla þó managein qap im: háuseiþ mis allái jah fraþjáip.

15 Ni wahts ist ütaþrō mans inn gaggandō in ina þatei magi ina gamáinjan; ak þata üt gaggandō us mann þata ist þata gamáinjandō mannan.

16 Jabái hras habái áusöna háusjandöna, gaháusjái.

17 Jah þan galáiþ in gard us þizái managþein, fréhun ina sipõn-jöss is bi þó gajukðn.

18 Jah qap du im: swa jah jus unwitans sijup? Ni fraþjip þammei all þata ütaþrō inn gaggandō in mannan ni mag ina gamáinjan:

19 untē ni galeiþip imma in haírtō, ak in wamba, jah in urrunsa usgaggiþ, gahráineiþ allans matins.

20 Qaþuþ-þan þatei þata us mann usgaggandō þata gamáineiþ mannan.

21 Innaþrō áuk us haírtin mannē mitóneis ubilös usgaggand: kalkinassjus, hörinassjus, maúrþra,

22 þiubja, fashufrikeins, unséleins, liutei, agláitei, áugð unsél, wajaméreins, háuhhaírtei, unwiti.

23 Þó alla ubilöna innaþrō usgaggand jah gagamáinjand mannan.

24 Jah jainjprō usstandands galájib in markōs Tyrē jah Seidōnē,  
 • jah galeiħpands in gard njí wílda witan mannan jah ni mahta  
 galáugnjan.

25 Gaháusjandei raħtis qinō bi ina, pizōzei habáida daúhtar  
 ahman unħráinjana, qimandei dráus du fōtum is.

26 Wasuþ-ħan sō qinō hájpnō, Saúrini fynikiska gabaúrþái, jah  
 baþ ina ei þō unħulþōn uswaúrpi us daúhtr izōs.

27 Iþ Iēsus qaþ du izái; lēt faúrpis sada waírħan barna, untē  
 ni gōþ ist niman hláib barnē jah waírpan hundam.

28 Iþ si andhōf imma jah qaþ du imma: jái fráuja; jah áuk  
 hundōs undarō biuda matjand af draúhsnōm barnē.

29 Jah qaþ du izái: in þis waúrdis gagg, usiddja unħulþō us  
 daúhtr þeinái.

30 Jah galeiħpandei du garda seinamma bigat unħulþōn usgagg-  
 ana jah þō daúhtar ligandein ana ligrá.

31 Jah aftra galeiħpands af markōm Tyrē jah Seidōnē qam at  
 marein Galeilaiē mnejt tweiħnáim markōm Daħkapaúlaiōs.

32 Jah bērun du imma báudana stammana, jah bēdun ina ei  
 lagidēdi imma handáu.

33 Jah afnimands ina af managein sundrō, lagida figgrans  
 seinans in áusōna imma jah spēwands attaftōk tuggōn is,

34 jah ussaħħands du himina gaswōgida, jah qaþ du imma:  
 aiffaþa, þatei ist uslukn.

35 Jah sunsáiw usluknōdēdu imma hliumans jah andbundnōda  
 bandi tuggōns is jah rōdida raħtaba.

36 Jah anabáuþ im ei mann ni qējheina. Loran filu is im anabáuþ,  
 más þamma eis mēridēdu,

37 jah ufarassáu sildaleikidēdu qibjandans: waħla allata gata-  
 wida, jah báudans gatáujiþ gaháusjan jah unrōdjandans  
 rōdjan.

## CHAPTER VIII

- 1 In jáináim þan dagam astra at filu managái managein wisandein jah ni habandam hra matidēdeina, atháitands sipōnjans qáþuh du im :
- 2 infeinōda du þizái managein, untē ju dagans þrins miþ mis wēsun, jah ni haband hra matjáina ;
- 3 jah jabái fralēta ins láusqíþrans du garda izē, ufligand ana wiga ; sumái ráhtis izē faírraþrō qēmun.
- 4 Jah andhōfun imma sipōnjōs is : hraþrō þans mag hras gasōþjan hláibam ana áuþidái ?
- 5 Jah frah ins : hran managans habáiþ hláibans ? Iþ eis qēþun : sibun.
- 6 Jah anabáuþ þizái managein anakumbjan ana aírþái ; jah nimands þans sibun hláibans jah awiliudōnds gabrak jah atgaf sipōnjam seináim, ei atlagidēdeina faúr ; jah atlagidēdun faúr þō managein.
- 7 Jah habáidēdun fiskans fawans, jah þans gaþiuþjands qáþ ei atlagidēdeina jah þans.
- 8 Gamatidēdun þan jah sadái waúrþun ; jah usnēmun láibōs gabrukō sibun spyreidans.
- 9 Wēsunuþ-þan þá matjandans swē fidwōr þúþundjōs ; jah fralaflöt ins.
- 10 Jah galáiþ sunsáiw in skip miþ sipōnjam seináim, jah qam ana féra Magdalán.
- 11 Jah urrunnun Fareisaieis jah dugunnun miþ sōkján imma sōkjandans du imma táikn us himina, fráisandans iñna.
- 12 Jah ufwōgjands ahmin seinamma qáþ : hra þata kuni táikn sōkeiþ ? Amēn, qíþa izwis : jabái gibáidáu kunja þamma táiknē.
- 13 Jah aſlētands ins, galeiþpands astra in skip usláiþ hindar marein.
- 14 Jah ufarmunnōdēdun niman hláibans jah niba áinana hláif ni habáidēdun miþ sis in skipa.

15 Jah anabáuþ im qíþands: saíshvíþ ei atsaíshvíþ izwis þis  
• beistis Fareisaiē jah beistis Hérōdis.

16 Jah þáhtedun miþ sis missō qíþandans: untē hláibans ni  
habam.

17 Jah fraþjands Iēsus qaþ du im: hra þaggkeiþ untē hláibans  
ni habáiþ? ni naúh fraþjíþ nih wituþ, untē dáubata habáiþ  
haírðo izwar.

18 Áugðona habandans ni gasaíshvíþ, jah áusōna habandans ni  
gaháuseiþ, jah ni gamunuþ.

19 Þan þans fímf hláibans gabrak fímf þūsundjōm, hran ma-  
nagōs táinjōns fullōs gabrukō usnēmuþ? Qēþun du imma:  
twalit.

20 Aþþan þan þans sibun hláibans fidwōr þūsundjōm, hran  
managans spyreidans fullans gabrukō usnēmuþ? Ip eis  
qēþun: sibun.

21 Jah qaþ du im: hraíwa ni naúh fraþjíþ?

22 Jah qēmun in Beþaniin, jah bērun du imma blindan jah  
bēdun ina ei inima attaíþoki.

23 Jah saírgreipands handu þis blindins ustáuh ina ûtana weihsis  
jah speiwands in áugðona is, atlagjands ana handuns seinōs  
frah ina ga-u-hra-séhri?

24 Jah ussaíshvands qaþ: gasaíshva mans, þatei swē bagmans  
gasaíshva gaggandans.

25 Þaþrōh aþtra galagida handuns ana þō áugðona is jah gata-  
wida ina ussaíshvan; jah aþtra gasatiþs warþ jah gasahu  
baírhtaba allans.

26 Jah insandida ina du garda is qíþands: ni in þata weihs  
gaggáis, ni mannhun qíþáis in þamma wēhsa.

27 Jah usiddja Iēsus jah sipōnjōs is in wēhsa Kaisarias þizōs  
Filippáus: jah ana wiga frah sipōnjans seinans qíþands du  
im: hran mik qíþand mans wisan?

28 Ip eis andhófun: Ióhannēn þana dáupjand, jah anþarái  
Hēlian: sumáih þan áinana praufté.

29 Jah is qaþ du im: aþþan jus, hran mik qíþiþ wisan?  
Andhafjands þan Pastrus qaþ du imma: þu is Xristus.

30 Jah faúrbáuþ im ei mannhun ni qēþeina bi ina.

31 Jah dugann láisjan ins þatei skal sunus mans filu winnañ jah uskiusan skulds ist fram þáim sinistam jah þáim aúhumistam gudjam jah bōkarjam, jah usqiman jah asar þrins dagans usstandan.

32 Jah swikunþaba þata waúrd rödida ; jah astiuhands ina Paítrus dugann andbeitan ina ;

33 iþ is gawandjands sik jah gasafþrands þans sipōnjans seinans andbáit Paítru qíþands : gagg hindar mik, Satana, untē ni fraþjis þáim guþs, ak þáim mannē.

34 Jah atháitands þō managein miþ sipōnjam seináim qaþ du im : saei wili afar mis láistjan, inwidái sik silban, jah nimái galgan seinana jah láistjái mik.

35 Saei allis wili sáiwala seina ganasjan, fragisteiþ izái : iþ saei fragisteiþ sáiwalái seinái in meina jah in þizōs aíwaggēljōns, ganasjiþ þō.

36 Hra áuk bōteiþ mannan, jabái gageigáiþ þana faírlu allana jah gasleiþeip sik sáiwalái seinái ?

37 Aíþþáu hra gibíþ manna inmáidein sáiwalōs seináizōs ?

38 Untē saei skamáiþ sik meina jah waúrdē meináizē in gabaúrþái þizái hōrinöndein jah frawaúrhtōn, jah sunus mans skamáiþ sik is, þan qimiþ in wuþþáu attins seinis miþ aggilum þáim weiham.

## CHAPTER IX

1 Jah qaþ du im : amēn, qíþa izwis þatei sind sumái þizē hēr standandanē, þái izē ni káusjand dáuþáus, untē gasafþrand þiudinassu guþs qumanana in mahtái.

2 Jah afar dagans safs ganam Iēsus Paítru jah Iakōbu jah Iōhannēn, jah ustáuh ins ana faírguni háuh sundrō áinans : jah inmáidida sik in andwaírþja izē.

3 Jah wastjōs is waúþun glitmunjandeins, hreitōs swē snáiws, swaleikōs swē wullareis ana aírþái ni mag gahreitjan.

- 4 Jah atáugiþs warþ im Hēlias miþ Mōsē ; jah wēsun rōd-jandans miþ Iēsua.
- 5 Jah andhafjands Paítrus qaþ du Iēsua : rabbei, gōþ ist unsis hēr wisan, jah gawaúrkjam hljans þrins, þus áinana jah Mōsē áinana jah áinana Hēlijin.
- 6 Ni áuk wissa hra rōdídédi ; wēsun áuk usagidái.
- 7 Jah warþ milhma ufarskadjwands im, jah qam stibna us þamma milhmin : sa ist sunus meins sa liuba, þamma háusjáip.
- 8 Jah anaks insaþrandans ni þanaseiþs áinōhun gasēhun, alja Iēsu áinana miþ sis.
- 9 Dalaþ þan atgaggandam im af þamma faírgunja, anabáuþ im ei mannhun ni spillódédeina þatei gasēhun, niba biþe sunus mans us dáupáim usstöþi.
- 10 Jah þata waúrd habáidédu du sis missō sōkjandans : hra ist þata us dáupáim usstandan ?
- 11 Jah fréhun ina qíþandans : untē qíþand þái bōkarjōs þatei Hēlias skuli qiman faúrþis ?
- 12 Iþ is andhafjands qaþ du im : Hēlias swēþáuh qimands faúrþis aftra gabóteiþ alla ; jah hraíwa gaméliþ ist bi sunu mans, ei manag winnái jah frakunþs waírþái.
- 13 Akei qíþa izwis þatei ju Hēlias qam jah gatawidédu imma swa filu swē wildédun, swaswē gaméliþ ist bi ina.
- 14 Jah qimands at sipónjam gasaþu filu manageins bi ins, jah bōkarjans sōkjandans miþ im.
- 15 Jah sunsáiw ellsa managei gasaþrandans ina usgeisnōdédun, jah durinnandans inwitun ina.
- 16 Jah fráh þans bōkarjans : hra sōkeiþ miþ þáim ?
- 17 Jah andhafjands áins us þizái managein qaþ : láisari, bráhta sunu meinana du þus habandan ahman unrōdjandan.
- 18 Jah þishvaruh þei ina gafáhiþ, gawaírpíþ ina, jah hraþjíþ jah kriustiþ tunþuns seinans, jah gastaúrkniþ ; jah qaþ sipónjam þeináim ei usdreibaina ina, jah ni mahtédun.
- 19 Iþ is andhafjands im qaþ : ð kuni ungaláubjandō ! und hra at izwis sijáu ? und hra þuláu izwis ? Bafríþ ina du mis.

20 Jah brāhtēdun ina at imma. Jah gasaſvands ina sunsaíw sa ahma tahida ina; jah dřiusands ana aírþa walwisōda hraþjands.

21 Jah frah þana attan is: hran lagg mēl ist ei þata warþ imma? Íþ is qaþ: us barniskja.

22 Jah ufta ina jah in fōn atwarp jah in watō, ei usqistidēdi imma; akei jabái mageis, hilp unsara, gableiþjands unsis.

23 Íþ Iēsus qaþ du imma þata jabái mageis galáubjan; allata mahteig þamma galáubjandin.

24 Jah sunsáiw ufhrōpjands sa atta þis barnis miþ tagram qaþ: galáubja; hilp meináizōs ungaláubeináis!

25 Gasaſvands þan Iēsus þatei samaþ rann managei, gahvōtida ahmin þamma unhráinjün, qíþands du imma: þu ahma, þu unrōdjands jah báuþs, ik þus anabiuda: usgagg us þamma, jah þanaseiþs ni galeiþáis in ina.

26 Jah hrōpjands jah filu tabjands ina usiddja; jah warþ swē dáuþs, swaswē managái qēþun þatei gaswalt.

27 Íþ Iēsus undgreipands ina bi handáu urráisida ina; jah usstōþ.

28 Jah galeiþandan ina in gard, sipoñjōs is frēhun ina sundrō duhvē weis ni mahtēdum usdreiban þana?

29 Jah qaþ du im: þata kuni in waſhtái ni mag usgaggan, niba in bidái jah fastubnja.

30 Jah jáinþrō usgaggandans iddjēdun þairh Galeilaian, jah ni wilda ei hras wissēdi,

31 untē láisida sipoñjans seinans, jah qaþ du im þatei sunus mans atgibada in handuns mannē, jah usqimand imma, jah usqistiþs þridjin daga usstandiþ.

32 Íþ eis ni frōþun þamma waúrda, jah ðhtēdun ina fraþnan.

33 Jah qam in Kafarnaum, jah in garda qumans frah ins: hra in wiga miþ izwis missō mitōdēdu?

34 Íþ eis slawáidēdun; du sis missō andrunnun, hvarjis máists wēsi.

35 Jah sitands atwōpida þans twalif jah qaþ du im: jabái hras wili frumists wisan, sijái alláizē aftumists jah alláim andbahts.

36 Jah nimands barn gasatida ita in midjáim im, jah ana armins nimands ita qaþ du im;

37 saei áin þizé swaleikáizé barnē andnimiþ ana namin meinamma, mik andnimiþ; jah sahrazuh saei mik andnimiþ, ni mik andnimiþ, ak þana sandjandan mik.

38 Andhöf þan imma Ióhannēs qíþands: láisari! sélrum sumana in þeinamma namin usdreibandan unhlþðöns, saei ni láisteiþ unsis, jah waridéðum imma, untē ni láisteiþ unsis.

39 Íþ is qaþ: ni warjiþ imma; ni mannahun áuk ist saei táujíþ maht in namin meinamma jah magi spráutó ubilwaúrdjan mis;

40 untē saei nist wiþra izwis, faúr izwis ist.

41 Saei áuk allis gadragkjái izwis stíkla watins in namin meinamma, untē Xristáus sijuþ, amēn qíþa izwis ei ni fraqisteiþ mizdōn seinái.

42 Jah sahrazuh saei gamarjái áinana þizé leitilané þizé galáubjandané du mis, gōþ ist imma más ei galagjáidáu asiluqaírnus ana balsaggan is jah frawaúrpans wési in marein.

43 Jah jabái marzjái þuk handus þeina, afmáit þō; gōþ þus ist hamfamma in libáin galeiþan, þáu twōs handuns habandin galeiþan in gaíáinnan, in fōn þata unþrapnandō,

44 þarei maþa izé ni gaswiltiþ jah fōn ni aþrapniþ.

45 Jah jabái fōtus þeins marzjái þuk, afmáit ina; gōþ þus ist galeiþan in libáin haltamma, þáu twans fōtuns habandin gawaírpan in gaíáinnan, in fōn þata unþrapnandō,

46 þarei maþa izé ni gaswiltiþ jah fōn ni aþrapniþ.

47 Jah jabái áugō þein marzjái þuk, uswaírp imma; gōþ þus ist háihamma galeiþan in piudangardja guþs, þáu twa áugðona habandin atwaírpan in gaíáinnan funins,

48 þarei maþa izé ni gadáuþniþ jah fōn ni aþrapniþ.

49 Izrazuh áuk funin saltada jah hrarjatōh hunslē salta saltada.

50 Gōþ salt; iþ jabái salt unsaltan waírþiþ, hre supða? Habáiþ in izwis salt, jah gawaírþeigái sijáiþ miþ izwis missō.

## CHAPTER X

- 1 Jah jáinþrō usstands qam in markōm Iudaias hindar Iaúrdanáu; jah gaqēmun sik aftra manageins du imma, jah, swē bi-ühts, aftra láisida ins.
- 2 Jah duatgaggandans Fareisaieis frēhun ina, skuldu sijái mann qēn afsatjan, fráisandans ina.
- 3 Ip is andhafjands qaþ: hra izwis anabáuþ Mōsēs?
- 4 Ip eis qēþun: Mōsēs usláubida unsis bōkōs afsateináis mēljan jah afletán.
- 5 Jah andhafjands Iēsus qaþ du im: wiþra harduhaírtein izwara gamēlida izwis þō anabusn.
- 6 Ip af anastōdeinái gaskaftáis gumein jah qinein gatawida guþ.
- 7 Inuh þis bileiþái manna attin seinamma jah áiþein seinái,
- 8 jah sijáina þō twa du leika samin, swaswē þanaseiþs ni sind twa, ak leik áin.
- 9 Þatei nu guþ gawaþ, manna þamma ni skáidái.
- 10 Jah in garda aftra sipōnjōs is bi þata samō frēhun ina.
- 11 Jah qaþ du im: sahrazuh saei, afletiþ qēn seina jah liugáiþ anþara, hōrinðþ du þizái.
- 12 Jah jabái qinō afletiþ aban seinana jah liugada anþaramma, hōrinðþ.
- 13 Þanuh atbērun du imma barna, ei attaitoki im: ip þái sipōnjōs is sōkun þáim baírandam du.
- 14 Gasaírands þan Iēsus upwērida jah qaþ du im: lētiþ þō barna gaggan du mis jah ni warjiþ þō, untē þizé ist þiudangardi guþs.
- 15 Amēn, qíþa izwis: saei ni andnimiþ þiudangardja guþs swē barn, ni þáuh qimiþ in izái.
- 16 Jah gaþláihands im, lagjands handuns ana þō þiuþida im.
- 17 Jah usgaggandin imma in wig, duatrinndans áins jah knussjands baþ ina qíþands: láisari þiuþeiga, hra táujáu ei libáináis áiweinöns arbja waírþáu?

18 Íþ is qaþ du imma: hra mik qifis þiuþeigana? ni hraþun þiuþeigs, alja áins guþ.

19 Þóð anabusnins kant: ni hōrinðs; ni maúrþrjáis; ni hlifáis; ni sijáis galiugawéitwóðs; ni anamahtjáis; swérái attan þeinana jah áiþein þeina.

20 Þaruh andhafjands qaþ du imma: láisari, þó alla gafastáida us jundái meinái.

21 Íþ Iēsus insaþrands du imma frijóda ina jah qaþ du imma: áinis þus wan ist; gagg, swa filu swē habáis frabugei jah gif þarbam, jah habáis huzd in himinam; jah hiri láistjan mik nimands galgan.

22 Íþ is ganipnands in þis waúrdis galáiþ gáurs; was áuk habands faþhu manag.

23 Jah bisaþrands Iēsus qaþ sipónjam seináim: sái, hráiwa agluba þái faþhō gahabandans in þiudangardja guþs galeiþand.

24 Íþ þái sipónjós afsláuþnödédun in waúrdē is. Þaruh Iēsus aftra andhafjands qaþ im: barnilöna, hráiwa aglu ist þáim hugjandam afar faþháu in þiudangardja guþs galeiþan.

25 Azitíz ist ulbandáu þaírh þaírkō nēþlōs galeiþan, þáu gabigamma in þiudangardja guþs galeiþan.

26 Íþ eis mágis usgeisnödédun qíþandans du sis missō: jah hras mag ganisan?

27 Insaþrands du im Iēsus qaþ: fram mannam unmahteig ist, akei ni fram guþa; allata áuk mahteig ist fram guþa.

28 Dugann þaín Paítrus qíþan du imma: sái, weis afluflötum alla jah láistidédum þuk.

29 Andhafjands im Iēsus qaþ: amén, qíþa izwis: ni hrashun ist saei afluflöti gard aíþþáu brōþruns aíþþáu áiþein aíþþáu attan aíþþáu qén aíþþáu barna aíþþáu háimöþlja in meina jah in þizðs aíwaggēljóns,

30 saei ni andnimái r falþ nu in þamma mēla gardins jah brōþruns jah swistruns jah attan jah áiþein jah barna jah háimöþlja miþ wrakōm, jah in áiwa þamma anawaíþin libáin áiweinón.

31 Aþjan managái waírþand frumans astumans, jah astumans frumans.

32 Wésunuþ-þan ana wiga gaggandans du Iaírusaúlymái jah faúrbigaggands ins Iéusus, jah sildaleikidéden jah asarláist-jandans faúrhítái waúrþun. Jah andnimands aftra þans twalif dugann im qíþan þoei habáidéden ina gadaban.

33 Þatei sái, usgaggam in Iaírusaúlyma jah sunus mans atgib-ada þáim ufargudjam jah bókarjam, jah gawargjand ina dáuþáu, — —

34 jah biláikand ina jah bliggwand ina, jah speiwand ana ina jah usqímand imma, jah þridjin daga ustandiþ.

35 Jah athabáidéden sik du imma Iakóbus jah Ióhannésh, sunjus Zaíbaídaláus, qíþandans: láisari, wileima ei þatei þuk bidjós, táujáis ugkis.

36 Íþ Iéusus qáþ im : hra wileits táujan mik igqis ?

37 Íþ eis qéþun du imma : fragif ugkis ei áins af taíhswón þeinái jah áins af hleidumein þeinái sitáwa in wulpáu þeinamma.

38 Íþ Iéusus qáþuh du im : ni wituts hris bidjats : magutsu driggkan stíkl þanei ik driggka, jah dáupeinái þizáiei ik dáupjada, ei dáupjáindáu ?

39 Íþ eis qéþun du imma : magu. Íþ Iéusus qáþuh du im : swéþáuh þana stíkl þanei ik driggka, driggkats, jah þizáiei dáupeinái þizáiei ik dáupjada *dáupjanda* ;

40 íþ þata du sitan af taíhswón meinái aþþjáu af hleidumein nist mein du gibán, alja þáimei manwiþ was.

41 Jah gaháusjandans þái taíhun dugunnun urtwérjan bi Iakóbu jah Ióhannén.

42 Íþ is atháitands ins qáþ du im : wiúþ þatei þáiei þuggkjand reikinón þiudóm, gafráujinond im, íþ þái mikilans izé gawaldand im.

43 Íþ ni swa sijái in izwis; ak salvazuh saei wili waírþan mikils in izwis, sijái izwar andbahts;

44 jah saei wili izwara waírþan frumists, sijái alláim skalks.

45 Jah áuk sunus mans ni qam at andbahtjam, ak andbahtjan jah gibán sáiwala seina faúr managáns lun.

46 Jah qēmun in Iaírikōn. Jah usgaggandin imma jáinþrō miþ sipōnjam seináim jah managein ganōhái, sunus Teimaiáus, Barteimaiáus blinda, sat faúr wig du áihtrōn.

47 Jah gaháusjands þatei Iēsus sa Nazōraius ist, dugann hrōpján jah qíþan: sunáu Daweidis, Iēsu, armái mik!

48 Jah hrōtidēdun imma managái ei gaþaháidēdi; iþ is filu máis hrōpida: sunáu Daweidis, armái mik!

49 Jah gastandands Iēsus hafháit atwōpján ina. Jah wōpidēdun þana blindan, qíþandans du imma: þrafstei þuk; ureis, wōpeiþ þuk.

50 Iþ is afwaírpands wastjái seinái ushláupands qám at Iēsu.

51 Jah andhafjands qáþ du imma Iēsus: hra wileis ei táujáu þus? Iþ sa blinda qáþ du imma: rabbaunei, ei ussafluáu.

52 Iþ Iēsus qáþ du imma: gagg, galáubeins þeina ganasida þuk. Jah sunsáiw ussahv jah láistida in wiga Iēsu.

## CHAPTER XI

1 Jah biþē nēhra wēsun Iaírusalēm, in Bēþsfagein jah Biþaniin at faírgunja aléwjin, insandida twans sipōnjē seináizē,

2 jah qáþ du im gaggats in háim þō wiþrawaírþón iggqis, jah sunsáiw inn gaggandans in þō baúrg bigitats fulan gabundanana, ana þammei naúh áinshun mannē ni sat; andbindandans ina attiuhat.

3 Jah jabái hras iggqis qíþái: duhvē þata táujats? qíþáits: þatei fráuja þis gaírnejþ; jah sunsáiw ina insandejþ hidrē.

4 Galípun þan jah bigéturn fulan gabundanana at daúra úta ana gagga; jah andbundun ina.

5 Jah sumái þizé jáinar standandanē qēþun du im: hra táujats andbindandans þana fulan?

6 Iþ eis qēþun du im swaswē anabáuþ im Iēsus, jah laflötun ins.

7 Jah bráhtēdun þana fulan at Iēsua; jah galagidēdun ana wastjós seinōs, jah gasat ana ina.

8 Managái þan wastjōm seináim strawidēdun ana wiga; sumái astans maímáitun us bagmam jah strawidēdun ana wiga.

9 Jah þái faúragaggandans hröpidēdun qíþandans: ósanna, þiupida sa qimanda in namin fráujins!

10 Þiupidō sō qimandei þiudangardi in namin attins unsaris Daweidis, ósanna in háuhistjam!

11 Jah galáip in Iaírusaúlyma Iēsus jah in alh; jah bisaívrands alla, at andanahtja juþan wisandin hreilái usiddja in Bēþanian miþ þáim twalibim.

12 Jah iftumin daga usstandandam im us Bēþaniin grēdags was.

13 Jah gasaívrands smakkabagm faírraþrō habandan láuf atiddja, ei áuflō bigēti hra ana imma; jah qimands at imma ni waft bigat ana imma niba láuf; ni áuk was mēl smakkanē.

14 Jah usbaívrands qaþ du imma: ni þanaseiþs us þus áiw manna akran matjái. Jah gaháusidēdun þái sipōnjōs is.

15 Jah iddjēdun du Iaírusaúlymái. Jah atgaggands Iēsus in alh dugann uswaírpan þans frabugjandans jah bugjandans in alh, jah mēsa skattjanē jah sítlans þizē frabugjandanē ahakim uswaltida.

16 Jah ni laflōt ei hras þaírbēri kas þáirh þō alh.

17 Jah láisida qíþands du im: niu gaméliþ ist þatei razn mein razn bidō háítada alláim þiudōm? iþ jus gatawíðēduþ ita du filigrja wáidēdjanē.

18 Jah gaháusidēdun þái bōkarjōs jah gudjanē aúhumistans jah sōkidēdun, hráwa imma usqistidēdeina: óhēdun áuk ina, untē alla managei sildaleikidēdun in láiseináis is.

19 Jah biþē andanahti warþ, usiddja ût us þizái baúrg.

20 Jah in maúrgin faúrgaggandans gasēlun þana smakkabagm þaúrsjana us waúrtim.

21 Jah gamunands Paítrus qaþ du imma: rabbei, sái, smakka-bagmís þanei fraqast gaþaúrsnōda.

22 Jah andhafjands Iēsus qaþ du im: habáip galáubein guþs!

23 Amēn áuk qíþa izwis, þishvazuh ei qíþái du þamma faírgunja: ushafsei þuk jah waþp þus in marein, jah ni tuzwērjái

in hafrtin seinamma, ak galáubjái þata, ei þatei qíþip gagaggip, waírþip imma þishrah þei qíþip.

24 Duþþe qíþa izwis: allata þishrah þei bidjandans sōkeip, galáubeip þatei nimiþ, jah waírþip izwis.

25 Jah þan standáip bidjandans, aſiðtáiþ, jabái hra habáiþ wiþra hrana, ei jah atta izwar sa in himinam aſlétái izwis missadédins izwarōs.

26 Ip jabái jus ni aſlétip, ni þáu atta izwar sa in himinam aſlétip izwis missadédins izwarōs.

27 Jah iddjdéun aſtra du Iaírusaúlymái. Jah in alh hvarböndin imma, atiddjdéun du imma þái aúhumistans ·gudjans jah bōkarjōs jah sinistans.

28 Jah qéþun du imma: in hramma waldusfnjé þata táujis? jah hras þus þata waldusni atgaf, ei þata táujis?

29 Ip Iéſus andhafjands qaþ du im: fraſhna jah ik izwis áinis waúrdis jah andhafjip mis, jah qíþa izwis in hramma waldusfnjé þata táuja.

30 Dáupeins Ióhannis uzuh himina was þáu uzuh mannam? andhafjip mis.

31 Jah þáhtédun du sis missō qíþandans, jabái qíþam: us himina, qíþip: aþþan duhvē ni galáubidéduþ imma?

32 Ak qíþam: us mannam, ühtédun þó managein. Allái áuk alakjó halvaidédun Ióhannén þatei bi sunjái práufétēs was.

33 Jah andhafjands qéþun du Iéſua: ni witum. Jah andhafjands Iéſus qaþ du im: nih ik izwis qíþa in hramma waldusfnjé þata táuja. •

## CHAPTER XII

1 Jah dugann im in gajukóm qíþan: weinagard ussatida manna, jah bisatida ina saþom, jah usgröf dal uf mësa, jah gatimrida këlikn, jah anafalh ina waúrswjam, jah aſláiþ aljaþ.

2 Jah insandida du þáim waúrswjam at mél skalk, ei at þáim waúrswjam nëmi akranis þis weinagardis.

3 Íþ eis nimandans ina usbluggwun jah insandidēdun láus-handjan.

4 Jah aftra insandida du im anþarana skalk; jah þana stáinam waírpandans gaáiwiskōdēdun jah háubip wundan bráhtēdun, jah insandidēdun ganáitidana.

5 Jah aftra insandida anþarana; jah jáinana afslöhun, jah managans anþarans, sumans usbliggwandans, sumanzuh þan usqimandans.

6 Þanuh naúhþanuh áinana sunu áigands liubana sis, insandida jah þana du im spēdistana, qíþands þatei gaáistand sunu meinana.

7 Íþ jáinái þái waúrstwjans qēþun du sis missō þatei sa ist sa arbinumja; hirjip, usqimam imma, jah unsar waírpip þata arbi.

8 Jah undgreipandans ina usqēmun, jah uswaúrpun imma ût us þamma weinagarda.

9 Hra nuh táujái fráuja þis weinagardis? Qimiþ jah usqisteip þans waúrstwjans, jah gíbiþ þana weinagard anþaráim.

10 Nih þata gamēlidō ussuggwruþ: stáins þammei uswaúrpun þái timrjans, sah warþ du háubida wafhstins?

11 Fram fráujin warþ sa, jah ist sildaleiks in áugam unsaráim.

12 Jah sōkidēdun ina undgreipan, jah öhtēdun þō managein; frōþun áuk þatei du im þō gajukōn qáþ. Jah aſtandans ina galjþun.

13 Jah insandidēdun du imma sumái þizē Fareisaié jah Hērō-diané, ei ina ganuteina waúrda.

14 Íþ eis qimandans qēþun du imma: láisari, witum þatei sunjeins is jah ni kara þuk manshun; ni áuk saſhvis in andwaírþja mannē, ak bi sunjái wig guþs láiseis: 'skuldu ist kaisaragild giban kaisara, þáu niu gibáima?

15 Íþ Iēsus gasaſhvands izé liutein qáþ du im: hra mik fráisip? atbaíriþ mis skatt, ei gasaſhváu.

16 Íþ eis atbērun, jah qáþ du im: hris ist sa manleika jah sō ufarmēleins? Íþ eis qēþun du imma: kaisaris.

17 Jah andhafjands Iēsus qáþ du im: usgíbiþ þō kaisaris kaisara jah þō guþs guþa. Jah sildaleikidēdun ana þamma.

- 18 Jah atiddjēdun Saddukaieis du imma þáiei qíþand usstass ni wisan, jah fréhun ina qíþandans :
- 19 Láisari, Mósës gamélida unsis þatei jabái hrír bróþar gadáupnái, jah bileiþái qénái, jah barné ni bileiþái, ei nimái bróþar is þó qén is, jah ussatjái barna bróþr seinamma.
- 20 Sibun bróþrahans wésun; jah sa frumista nam qén, jah gaswiltands ni biláiþ fráiwa.
- 21 Jah anþar nam þó; jah gadáupnōda, jah ni sa biláiþ fráiwa. Jah þridja samaleikó.
- 22 Jah némun þó samaleikó þái sibun, jah ni biliþun fráiwa. Spédumista alláizé gaswalt jah sō qéns.
- 23 In þizái usstassái, þan usstandand, hrarjamma izé·waírþiþ qéns? Þái áuk sibun áihtédun þó du qénái.
- 24 Jah andhafjands Iésus qaþ du im: niu dujé aírzjái sijuþ, ni kunnandans mélá nih maht guþs?
- 25 Allis þan usstandand us dáupáim, ni liugand ni liuganda, ak sind swé aggiljus þái in himinam.
- 26 Aþjan bi dáupans, þatei ureisand, niu gakunnáidéduþ ana bökóð Mósézis ana aírvatundjái, hráiwa imma qaþ guþ qíþands: ik im guþ Abrahamis jah guþ Isakis jah Iakóbis?
- 27 Nist guþ dáupáizé, ak qiwáizé. Aþjan jus filu aírzjái sijuþ.
- 28 Jah duatgaggands áins þizé bökárjé, gaháusjands ins samana sökjandañs, gasaþwands þatei wafla im andhöf, frah ina: hrarja ist alláizó anabusnē frumista?
- 29 Iþ Iésus andhöf imma þatei frumista alláizó anabusns: háusei Israél, fráuja guþ unsar fráuja áins ist.
- 30 Jah frijós fráujan guþ þeinana us allamma haírtin þeinamma jah us allái sáiwalái þeinái jah us allái gahugdái þeinái jah us allái mahtái þeinái. Sō frumista anabusns.
- 31 Jah anþara galeika þizái: frijós něhrundjan þeinana swé þuk silban. Máizei þáim anþara anabusns nist.
- 32 Jah qaþ du imma sa bökareis: wafla, láisari, bi sunjái qast þatei áins ist, jah nist anþar alja imma;
- 33 jah þata du frijón ina us allamma haírtin jah us allamma fraþja jah us allái sáiwalái jah us allái mahtái, jah þata du

frijōn nēl̄undjan swē sik silban managizō ist alláim þáim alabrunstim jah sáudim.

34 Jah Iēsus gasafvands ina þatei frōdaba andhōf, qap du imma: ni faírra is þiudangardjái guþs. Jah áinshun þanaseiþs ni gadaúrsta ina fraínnan.

35 Jah andhafjands Iēsus qap láisjands in alh: hraíwa qipand þái bōkarjōs þatei Xristus sunus ist Daweidis?

36 Silba áuk Daweid qap in ahmin weihamma: qipip fráuja du fráujin meinamma, sit af taíhswōn meinái, untē ik galagja fijands þeinans fōtubaúrd fōtiwē þeináizē.

37 Silba rafhtis Daweid qipip ina fráujan, jah hraþrō imma sunus ist? Jah alla sō managei háusidēdun imma gabaúrjaba.

38 Jah qap du im in láiseinái seinái: saþvip faúra bōkarjam — —

### CHAPTER XIII

16 — — wastja seina.

17 Aþpan wái þáim qipuhuftōm jah daddjandeim in jáináim dagam.

18 Aþpan bidjáip ei ni waíþái sa þlaúhs izwar wñtráu.

19 Waíþand áuk þái dagōs jáinái aglō swaleikā, swē ni was swaleika fram anastōdeinái gaskaftáis þoei gaskōp guþ, und hita, jah ni waíþip.

20 Jah ni fráuja gamaúrgidédi þans dagans, ni þáuh ganēsi áinhun leikē; akei in þizē gawalidanē þanzei ȝawalida, gamaúrgida þans dagans.

21 Jah þan jabái hras izwis qipái: sái, hér Xristus, aþþáu sái, jáinar, ni galáubjáip;

22 untē urreisand galiugaxristjus jah ga gapraúfeteis, jah giband tákñins jah faúratanja du afaírzjan, jabái mahteig sijái, jah þans gawalidans.

23 Iþ jus saþvip, sái, faúragatáih izwis allata.

24 Akei in jáinans dagans asar þō aglōn jáina sauil riqizeiþ jah mēna ni gibip liuhap sejn.

25 Jah staírnōns himinis wafrpand driusandeins jah mahteis þōs in himinam gawagjanda.

26 Jah þan gasafþand sunu mans qimandan in milhmam miþ mahtái managái jah wulþáu.

27 Jah þan insandeiþ aggiluns seinans jah galisiþ þans gawalidans seinans af fidwōr windam fram andjam aírpōs und andi himinis.

28 Aþþan af smakkabagma ganimiþ þō gajukōn. Þan þis juþan asts þlaus wafrpiþ jah uskeinand láubōs, kunnujþatei nēlra ist asans.

29 Swah jah jus, þan gasafþuiþ þata waírþan, kunneiþ þatei nēlra sijup at — —

## CHAPTER XIV

4 — — *fragisteins* þis balsanis warþ?

5 Maht wēsi áuk þata balsan frabugjan in managizō þáu þrija hunda skattē, jah giban unlēdáim. Jah andstaúrráidēdun þō.

6 Íþ Iéesus qaþ: lētiþ þō; duhvē izái usþriutiþ? þannu gðþ waúrstw wáúrhta bi mis.

7 Sinteinō áuk þans unlēdans habáiþ miþ izwis, jah þan wileiþ, maguþ im wafla táujan; iþ mik ni sinteinō habáiþ.

8 Þatei habáida sō gatawida; faúrsnáu salbōn mein leik du usfilha.

9 Áfmēn, qíþa izwis: þishvaruh þei mēnjada sō aíwaggeljō and alla manaséþ, jah þatei gatawida sō rðjdada du gamundái izōs.

10 Jah Iudas Iskarióteis, áins þizé twalibē, galáiþ du þáim gudjam, ei galéwidēdi ina im.

11 Íþ eis gaháusjandans faginodēdun jah gahaþháitun imma faíhu gíban; jah sökida hváíwa gatilaba ina galéwidēdi.

12 Jah þamma frumistin daga azymē, þan paska salidēdun,

qēþun du imma þái sipōnjōs is: hrar wileis ei galeiþandans manwjáima, ei matjáis paska?'

13 Jah insandida twans sipōnjē seináizē qáþuh du im: gaggats in þō baúrg, jah gamōteiþ igqis manna kas watins baírands: gaggats afar þamma,

14 jah þadei inn galeiþái, qíþáits þamma heiwafráujin þatei láisareis qíþiþ: hrar sind saliþwōs þarei paska miþ sipōnjam meináim matjáu?

15 Jah sa izwis tákneiþ kēlikn mikilata, gastrawiþ, manwjata; jah jáinar manwjáiþ unsis.

16 Jah usiddjēdun þái sipōnjōs —

41 — sái, galéwjada sunus mans in handuns frawaúrhtáizē.

42 Urreisíþ, gaggam! Sái, sa lēwjands mik atnēlvida.

43 Jah sunsáiw naúhþanuh at imma rōdjjandin qam Iudas, sums þizē twalibē, jah miþ imma managei miþ haírum jah triwam fram þáim aúhumistam gudjam jah bōkarjam jah sinistam.

44 Atuh-þan-gaf sa lēwjands im bandwōn qíþands: þammei kukjáu, sa ist: greipiþ þana jah tiuhíþ arniba.

45 Jah qimands sunsáiw, atgaggands du imma qáþ: rabbei, rabbei! jah kukida imma.

46 Iþ eis uslagidēdun handuns ana ina jah undgripun ina.

47 Iþ áins sums þizē atstandandanē imma uslūkands haíru slōh skalk aúhumistins gudjins jah afslōh imma áusō þata tafhswō.

48 Jah andhafjands Iēsus qáþ du im: swē du wáidēdjin urrunnuþ miþ haírum jah triwam greipan\* mik.

49 Daga hrammēh was at izþis in alh láisjands jah ni gripuþ mik: ak ei usfullnōdēdeina bōkōs.

50 Jah aflenandans ina gaþlaúhun allái.

51 Jah áins sums juggaláuþs láistida asar imma biwáibiþs leina ana naqadana; jah gripun is þái juggaláudeis.

52 Iþ is bileiþands þamma leina naqaþs gaþláuh faúra im.

53 Jah gataúhun Iēsu du aúhumistin gudjin; jah garunnun miþ imma aúhumistans gudjans allái jah þái sinistans jah bōkarjōs.

54 Jah Pastrus fafraprō láistida afar imma, untē qam in garda þis aúhumistins gudjins ; jah was sitands miþ andbahtam jah warmjands sik at liuhada.

55 Íþ þái aúhumistans gudjans jah alla sō gafaúrds sōkidēdun ana Iēsu weitwōdijþa du afdáuþjan ina ; jah ni bigētun.

56 Managái áuk galiug weitwōdijðs ni wēsun.

57 Jah sumái usstandans galiug weitwōdijðs ana ina qíþandans :

58 þatei weis gaháusidēdum qíþandan ina þatei ik gataíra alh þó handuwaúrhþon, jah bi þrins dagans anþara unhanduwaúrhta gatimrja.

59 Jah ni swa samaleika was weitwōdijþa izē.

60 Jah usstandans sa aúhumista gudja in midjáim frah Iēsu qíþands : niu andhafjis waft, hra þái ana þuk weitwōdjjand?

61 Íþ is þaháida, jah waft ni andhōf. Astra sa aúhumista gudja frah ina jah qaþ du imma : þu is Xristus sa sunus þis þiuþeigins?

62 Íþ is qaþuh : ik im ; jah gasaþvij þana sunu mans af taþhswōn sitandan mahtáis, jah qimandan miþ.milhmam himinis.

63 Íþ sa aúhumista gudja disskreitands wastjðs seinðs qaþ : hra þanamáis þaúrbum weis weitwōdē?

64 Háusidēduþ þó wajamérein is : hra izwis þugkeiþ? Paruh eis allái gadömidēdun ina skulan wisan dáuþáu.

65 Jah dugunnun sumái speiwan ana wlit is jah huljan andwaírpi is jah þáupatjan ina, jah qéþun du imma : prauðfetei! jah andbahtðs gabaúrjabu lófam slóhun ina.

66 Jah wísandin Pastráu in róhsnái dalapá jah atiddja áina þiuþj þis aúhumistins gudjins,

67 jah gasaþrandei Pastru warmjandan sik, insaþrandei du imma qaþ : jah þu miþ Iēsua þamma Nazōreináu wast.

68 Íþ is afaíáik qíþands : ni wáit, ni kann hra þu qíþis. Jah galálp faúr gard, jah hana wōpida.

69 Jah þiwi gasaþrandei ina astra dugann qíþan þáim faúrastandardam, þatei sa þizei ist.

70 Íþ is afra láugnida. Jah afar leitil afra þái atstandandans qēþun du Paítráu: bi sunjái, þízei is; jah áuk razda þeina galeika ist.

71 Íþ is dugann afáikan jah swaran þatei ni kann þana mannan þanei qíþiþ.

72 Jah anþaramma sinþa hana wōpida. Jah gamunda Paítrus þata waúrd, swē qaþ imma Iēsus, þatei faúrþizē hana hrukjái twáim sinþam, inwidis mik þrim sinþam. Jah dugann greitan.

## CHAPTER XV

1 Jah sunsáiw in maúrgin garúni táujandans þái aúhumistans gudjans miþ þáim sinistam jah bōkarjam, jah alla sō gafaúrds gabindandans Iēsu bráhtēdun ina at Peilátáu.

2 Jah frah ina Peilátus: þu is þiudans Iudaiē? Íþ is andhafjands qaþ du imma: þu qíþis.

3 Jah wrōhidēdun ina þái aúhumistans gudjans filu.

4 Íþ Peilátus afra frah ina qíþands: niu andhafjis ni wafht? sái, hvan filu ana þuk weitwōdjand.

5 Íþ Iēsus þanamáis ni andhōf, swaswē sildaleikida Peilátus.

6 Íþ and dulþ hvarjōh fralaſlōt im áinana bandján þanei bēdun.

7 Wasuh þan sa háitana Barabbas miþ þáim miþ imma drōbjandam gabundans, þáiei in aúhjōdáu maúrþr gatawidēdun.

8 Jah usgaggandei alla managei dugunnuñ bidjan, swaswē sinteinō tawida im.

9 Íþ Peilátus andhōf im qíþands: wileidu fraleitan izwis þana þiudan Iudaiē?

10 Wissa áuk þatei in neiþis atgēbun ina þái aúhumistans gudjans.

11 Íþ þái aúhumistans gudjans inwagidēdun þō managein ei máis Barabban fralaſlōti im.

12 Íþ Peilátus afra andhafjands qaþ du im: hra nu wileiþ ei táujáu þammei qíþiþ þiudan Iudaiē?

13 Íþ eis astra hrōpidēdun: ushramei ina.

14 Íþ Peilātus qap̄ du im; hra allis ubilis gatawida? Íþ eis māis hrōpidēdun: ushramei ina.

15 Íþ Peilātus wiljands þizái managein fullafahjan, fralaflöt im þana Barabban, íþ Iēsu atgaf usbliggwands, ei ushramiþs wēsi.

16 Íþ gadraúhteis gataúhun ina innana gardis, þatei ist praf-tōriaún, jah gahaþháitun alla hansa,

17 jah gawasidēdun ina paúrpurái, jah atlagidēdun ana ina þaúrneina wipja uswindandans,

18 jah dugunnun gōljan ina: háils, þiudan Iudaiē!

19 Jah slōhun is háubip̄ ráusa, jah bispiwun ina, jah lagjandans kniwa inwitur ina.

20 Jah biþe bilaþlákun ina andwasidēdun ina þizái paúrpurái, jah gawasidēdun ina wastjōm swēsáim, jah ustaúhun ina ei ushramidēdeina ina.

21 Jah undgripun sumana mannē, Seimōna Kyreinaiu, qimandan af akra, attan Alafsandráus jah Rufáus, ei nēmi galgan is.

22 Jah attaúhun ina ana Gaúlgaúþa staþ þatei ist gaskeirip̄ hraírneins staþs.

23 Jah gēbun imma drigkan wein miþ smyrna; íþ is ni nam.

24 Jah ushramiþjandans ina disdáiljand wastjōs is waírpandans hláuta ana þōs, hvarjizuh hra nēmi.

25 Wasuh þan hveila þridjō, jah ushramidēdun ina.

26 Jah was ufarmēli faírinōs is ufarmēliþ: sa þiudans Iudaiē.

27 Jah miþ imma ushramidēdun twans wáidēdjans, áinana af taíswōn jah áinana af hleidumein is.

28 Jah usfullnōda þata gamēlidō þata qíþanō: jah miþ unsib-jáim rahniþs was.

29 Jah þái faúrgaggandans wajamēridēdun ina, wiþondans háubida seina jah qíþandans: ó sa gataírands þō alh jah bi þrins dagans gatimrjands þō,

30 nasei þuk silban jah atsteig af þamma galgin!

31 Samaleikō jah þái aúhumistans gudjans biláikandans ina miþ

sis missō miþ þáim bōkarjam qēþun: anþarans ganasida, iþ sik silban ni mag ganasjan. •

32 Sa Xristus, sa þiudans Israēlis, atsteigadáu nu af þamma galgin, ei gasaſluáima jah galáubjáima. Jah þái miþ ushramidans imma idweitidēdun imma.

33 Jah bīþe warþ hreila saſhstō, riqis warþ ana allái aíþái und hreila niundōn.

34 Jah niundōn hreilái wōpida Iēsus stibnái mikilái qíþands: aſlōe aſlōe, lima sibakþanei, þatei ist gaskeirijþ: guþ meins, guþ meins, duhūrē mis biláist?

35 Jah sumái þizē atstandandanē gaháusjandans qēþun: sái, Hēlian wōpeijþ.

36 Þragjands þan áins jah gafulljands swamm̄ akeitis, galagjands ana ráus, dragkida ina qíþands: lēt, ei saſhram qimáiu Hēlias athafjan ina.

37 Iþ Iēsus aftra lētands stibna mikila uzōn.

38 Jah faúrahāh alhs disskrinōda in twa iupaþrō und dalap.

39 Gasafjands þan sa hundafáþ sa atstandands in andwaírþja is þatei swa hrōpjands uzōn, qaþ: bi sunjái, sa manna sa sunus was guþs.

40 Wēsunuþ-þan qinōns faírraþrō saíhundeins, in þáimei was Marja sō Magdalēnē jah Marja Iaþkōbis þis minnizins jah Iōsēzis áiþei jah Salōmē.

41 Jah þan was in Galeilaia, jah láistidēdun ina jah andbahtidēdun imma, jah anþarōs managōs þōzei miþ iddjēdun imma in Iaþrusalēm.

42 Jah juþan at andanahíja waúrþanamma, untē was paraskaiwē, saei ist fruma sabbatō, • • •

43 qimands Iōsēf af Areimaþaias, gaguds ragineis, saei was silba beidands þiudangardjōs guþs, anananþjands galáiþ inn du Peilátáu jah baþ þis leikis Iēsuis.

44 Iþ Peilátus sildaleikida ei is juþan gaswalt; jah atháitands þana hundafáþ frah ina juþan gadáuþnōdēdi.

45 Jah finþands at þamma hundafada fragaf þata leik Iōsēfa.

46 Jah usbugjands lein jah usnimands ita biwand þamma leina

jah galagida ita in hláwa þatei was gadraban us stáina, jah atwalwida stáin du daúra þis hláwis.

47 Íþ Marja sō Magdalénē jah Marja Iosēzis sēhun hvar galagip wēsi.

## CHAPTER XVI

- 1 Jah inwisandins sabbatē dagis Marja sō Magdalénē jah Marja sō Iakóbis jah Salómē usbaúhtēdun arömata, ei atgaggandeins gasalbōdēdeina ina.
- 2 Jah filu áir þis dagis afmarsabbatē atiddjēdun du þamma hláwa at urrinnandin sunnin.
- 3 Jah qēpun du sis missō: hras afwalwjái unsis þana stáin af daúrom þis hláwis?
- 4 Jah insaþrandeins gáumidēdun þammei afwalwiþs ist sa stáins; was áuk mikils abraba.
- 5 Jah atgaggandeins in þata hláw gaséhun juggaláuþ sitandan in taþhwábiwana wastjái hreitái; jah usgeisnōdēdun.
- 6 Þaruh qáþ du im: ni faúrhteiþ izwis, Iésu sōkeiþ Nazōraiu þana ushramidan; nist hér, urráis, sái þana staþ þarei galagidēdun ina.
- 7 Akei gaggip qipiduh du sipōnjam is jah du Paítráu þatei faúrbigaggip izwis in Galeilaian; þaruh ina gasaþluiþ, swaswē qáþ izwis.
- 8 Jah usgaggandeins af þamma hláwa gaþlauhun; diz-uh-þan-sat ijōs reið jah usfilmei, jah ni qēpun mannhun wæht; ðhtēdun sis áuk.
- 9 Usstandards þan in maúrgin frumin sabbatō atáugida frumist Marjin þizái Magdalénē, af þizáiei uswarp sibun unhulþōns.
- 10 Sōh gaggandi gatáih þáim miþ imma wisandam, qáinondam jah grētandam.
- 11 Jah eis háusjandans þatei libáiþ jah gasaþrans warþ fram izái, ni galáubidēdun.
- 12 Afaruh þan þata — —

# AÍWAGGĒLJŌ ÞAÍRH LUKAN

## CHAPTER II

- 1 Warþ þan in dagans jáinans, urrann gagrēfts fram kaisara Agustáu, gamēljan allana midjungard.
- 2 Sôh þan gilstramēleins frumista warþ at [wisandin kindina Syriáis] raginöndin Saúrim Kyreinaíau.
- 3 Jah iddjēdun allái, ei mēlidái wēseina, hrarjizuh in seinái baúrg.
- 4 Urrann þan jah Iōsēf us Galeilaia, us baúrg Nazaraíþ, in Iudaian, in baúrg Daweidis sei háitada Bēþlahaím, duþe ei was us garda fadreináis Daweidis,
- 5 anamēljan miþ Mariin sei in fragistim was imma qeins, wisandein inkilþōn.
- 6 Warþ þan, miþþanei þó wēsun jáinar, usfullnōdēdun dagōs du baíran izái.
- 7 Jah gabar sunu seinana þana frumabaúr, jah biwand ina, jah galagida ina in uzētin, untē ni was im rūmis in stada þamma.
- 8 Jah haírdjōs wēsun in þamma samin landa þafrhwakandans jah witandans wahtwōm nahts ufarð hafírdái seinái.
- 9 Íþ aggilus fráujins anaqam ins jah wulþus fráujins biskáin ins, jah öhtēdun agisa mikilamma.
- 10 Jah qap du im sa aggilus: ni ðgeiþ, untē sái, spillō izwis faheid mikila, sei waírþiþ allái managein,
- 11 þatei gabaúrans ist izwis himma daga nasjands, saei ist Xristus fráuja, in baúrg Dáweidis.
- 12 Jah þata izwis tákns: bigitid barn biwundan jah galagid in uzētin.
- 13 Jah anaks warþ miþ þamma aggiláu managei harjis himinakundis hazjandanē guþ jah qíþandanē:
- 14 wulþus in háuhistjam guþa jah ana aírþái gawaírþi in man-nam gōdis wiljins.
- 15 Jah warþ, biþe galípun faírra ím in himin þái aggiljus, jah

þái mans þái haírdjōs qēþun du sis missō: þaírhaggáima ju und Béplahaím, jah saíháima waúrd þata waúrþanō, þatei fráuja gakannida unsis.

16 Jah qēmun sniumjandans, jah bigētun Marian jah Iōsēf, jah þata barn ligandō in uzētin.

17 Gasaíhávandans þan gakannidēdun bi þata waúrd þatei rödip was du im bi þata barn.

18 Jah allái þái gaháusjandans sildaleikidēdun bi þō rödidōna fram þáim haírdjam du im.

19 Þó Maria alla gafastáida þō waúrda, þagkjandei in haírtin seinamma.

20 Jah gawandidēdun sik þái haírdjōs mikiljandans jah hazjandans guþ in alláizē þizēei gaháusidēdun jah gaséhun swaswē rödip was du im.

21 Jah biþē usfulnōdēdun dagōs ahtáu du bimáitan ina, jah háitan was namō is Iēsus, þata qíþanō fram aggiláu, faúrþizei ganumans wēsi in wamba.

22 Jah biþē usfulnōdēdun dagōs hráineináis izē bi witōda Mōsēzis, bráhtēdun ina Iafrusalēm, atsatjan faúra fráujin,

23 swaswē gamēlid ist in witōda fráujins: þatei hrázu hukundáizē uslükands qíþu weihis fráujins háitada,

24 jah ei gēbeina fram imma hunsl, swaswē qíþan ist in witōda fráujins, geþuk hráiwadübōnō aíþpáu twōs juggōns ahakē.

25 Paruh was manna in Iafrusalēm, þizei namō Symáón, jah sa manna was garaíhts jah gudafaúrhts, beidands laþónáis Israēlis, jah þhma weihis was ana imma.

26 Jah was imma gataþan fram ahmin þamma weihin ni saíhvan dāupu, faúrþizei sēhri Xristu fráujins.

27 Jah qam in ahmin in þizái alh; jah miþþanei inn attaúhun bērusjōs þata barn Iēsu, ei tawidēdeina bi biúhtja witōdis bi ina,

28 jah is andnam ina ana armins seinans, jah þiupida guþa jah qaþ:

29 nu fraleitáis skalk þeinana, fráujinōnd fráuja, bi waúrda þeinamma in gawaírþja;

30 þandē sēhun áugōna meina nasein þeina,

31 þōei manwidēs in andwaírþja alláizō manageinō,  
 32 liuhāþ du andhuleinái þiudōm jah wulþu managein þeinái  
 Israëla.

33 Jah was Iōsēf jah áiþei is sildaleikjandōna ana þáim þōei  
 rōdida wēsun bi ina,

34 jah þiuþida ina Symafōn jah qap du Mariin, áiþein is : sái,  
 sa ligiþ du drusa jah usstassái managáizē in Israëla jah du  
 táknaí andsakanái.

35 Jah þan þeina silbōns sáiwala þáirhgaggiþ haírus, ei and-  
 huljáindáu us managáim haírtam mitōneis.

36 Jah was Anna práufeteis, daúhtar Fanuélis, us kunja Aséris;  
 sōh framaldra dagē managáizē libandei miþ abin jēra sibun  
 fram magaþein seinái,

37 sōh þan widuwō jérē ahtáutēhund jah fidwōr, sōh ni afiddja  
 faírra alh fastubnjam jah bidōm blōtandē fráujan nahtam jah  
 dagam.

38 Sōh þizái lveilái atstandandei andhafsháit fráujin, jah rōdida  
 bi ina in alláim þáim usbeidandam laþón Iaírusaúlymōs.

39 Jah biþē ustaúhun allata bi witða fráujins, gawandidēdun sik  
 in Galeilaian, in baúrg seina Nazaraþþ.

40 Iþ þata barn wōhs jah swinþnōda ahmins fullnands jah  
 handugeins, jah ansts guþs was ana ipma.

41 Jah wratōdēdun þái birusjōs is jēra hrammēh in Iaírusalēm  
 at dulþ paska.

42 Jah biþē warþ twalibwintrus, usgaggandam þan im in  
 Iaírusaúlyma bi biühtja dulþáis,

43 jah ustiuhandam þans dagans, miþþanē gawandidēdun sik  
 aftra, gastóþ Iésus sa magus in Iaírusalēm, jah ni wissédu  
 Iōsēf jah áiþei is.

44 Hugjandōna in gasinþjam ina wisan qēmun dagis wig jah  
 sōkidēdun ina in ganipjam jah in kunþjam.

45 Jah ni bigitandōna ina gawandidēdun sik in Iaírusalēm  
 sōkjandōna ina.

46 Jah warþ asar dagans þrins, bigéturn ina in alh sitandan in  
 midjáim láisarjam jah háusjandan im jah fraíhnandan ins.

47 Usgeisnōdēduń þan allái þái háusjandans is ana frōdein jah andawaúrdjam is.

48 Jah gasafþrandans ina sildaleikidēduń, jah qap du imma sō áiþei is: magáu, hra gatawidēs uns swa? sái, sa atta þeins jah ik winnandōna sōkidēduń þuk.

49 Jah qap du im: hra þatei sōkidēduþ mik? niu wissēduþ þatei in þáim attiins meinis skulda wisan?

50 Jah ija ni frōþun þamma waúrda þatei rōdida du im.

51 Jah iddja miþ im jah qam in Nazaraíþ, jah was usháusjands im; jah áiþei is gafastáida þó waúrda alla in haírtin seinamma.

52 Jah Iēsus þáih frōdein jah wahstáu jah anstái at guþa jah mannam.

## CHAPTER IV

- 1 Iþ Iēsus, ahmins wehīs fulls, gawandida sik fram Iaúrdanáu, jah taúhans was in ahmin in áupidái
- 2 dagē fidwōr tiguns, fráisans fram diabuláu. Jah ni matida waíht in dagam jáináim, jah at ustaúhanáim þáim dagam, bijē gréðags warþ. .
- 3 Jah qaþ du imma diabulus: jabái sunáus sijáis guþs, qíþ þamma stáina ei waíþþái hláib.
- 4 Jah andhōf Iēsus wiþra ina qíþands: gamēlid ist þatei ni bi hláib áinaða libáid manna, ak bi all waúrdē guþs.
- 5 Jah ustuhands ina diabuláus ðna faírguni háuhata, atáugida immá allans þiudinassuns þis midjungardis in stika mélis.
- 6 Jah qaþ du imma sa diabulus: þus giba þata waldusni þizé allata jah wulþu izé, unté mis atgíban ist, jah þishramméh þei wiljáu, giba þata.
- 7 Þu nu jabái inweitis mik in andwaíþja meinamma, waírþiþ þein all.
- 8 Jah andhafjands imma Iēsus qaþ: gamēlid ist, fráujan guþ þeinana inweitáis jah imma áinamma fullafahjáis.

9 Þaþrōh gatáuh ina in Iaírusalém, jah gasatida ina ana giblin alhs, jah qaþ du imma: jabái sunus sijáis guþs, waírp þuk þaþrō dalaþ;

10 gamēlid ist áuk þatei aggilum seináim anabiudip bi þuk du gafastan þuk,

11 jah þatei ana handum þuk ushaband, ei lvan ni gastaggjáis bi stáina fótu þeinana.

12 Jah andhafsjands qaþ imma Iésus þatei qípan ist: ni fráisáis fráujan guþ þeinana.

13 Jah ustiuhands all fráistöbnjō diabulus, afstöþ faírra imma und mél.

14 Jah gawandida sik Iésus in mahtái ahmins in Galeilaian, jah mériþa urrann and all gawi bisitandē bi ina.

15 Jah is láisida in gaqumþim izē, mikilids fram alláim.

16 Jah qam in Nazaraþ, þarei was födiþs, jah galáip inn bi biuhtja seinamma in daga sabbatō in synagógein, jah usstöþ siggwan bökös.

17 Jah atgibanōs wēsun imma bökös Eisaeiins praußtus, jah uslükands þōs bökös bigat stád, þarei was gamēlid:

18 ahma fráujins ana mis, in þizei gasalboda mik du waßlamērjan unlédáim, insandida mik du ganasjan þans gamalwidans haírtin,

19 mērjan frahunþanáim fralēt jah blindáim siup, fralētan gamáidans in gaþrafstein, mērjan jér fráujins andanēm.

20 Jah faßfalþ þōs bökös jah usgibands andbahta gasat. Jah alláim in þizái synagógein wēsun áugōna faßweitjandōna du imma.

21 Dugann þan rödjan du im þatei himma daga usfullnödēdu mēla þō in áusam izwaráim.

22 Jah allái alakjō weitwödidiðun imma jah sildaleikidēdu bi þō waúrda anstáis þō usgaggandōna us munþa is jah qēþun: niu sa ist sunus Ioséfis?

23 Jah qaþ du im: áuftō qíþip mis þō gajukōn: þu leiki, háilei þuk silban; lvan filu háusidēðum waúrþan in Kafarnaum, tawei jah hēr in gabaúrþái þeinái.

24 Qaþ þan: amēn izwis qíþa, þatei ni áinshun praúfētē andanēms ist in gabaúrþái, seínaí:

25 aþþan bi sunjái qíþa izwis þatei managōs widuwōns wēsun in dagam Héleïns in Israëla, þan galuknōda himins du jēram þrim jah mēnōþs saþhs, swē warþ hūhrus mikils and alla aþrþa :

26 jah ni du áináihun þizō insandiþs was Hēlias, alja in Saraipta Seidonáis du qinōn widuwōn.

27 Jah managái þrútsfillái wēsun uf Haþleisaiu praúfētáu in Israëla, jah ni áinshun izē gahráinids was, alja Naíman sa Saúr.

28 Jah fullái waúrþun allái mōdis in þizái synagōgein háusjandans þata.

29 Jah usstandandans uskusun imma ût us baúrg jah bráhtēdun ina und aúhmistō þis faírgunjis ana þammei sō baúrgs izē gatimrida was, du afdráusjan ina þaþrō.

30 Ip is þaírhleipands þairh midjans ins iddja.

31 Jah galáiþ in Kafarnaum, baúrg Galeilaias, jah was láisjands ins in sabbatim.

32 Jah sildaleikidēdun bi þō láisein is, untē in waldufnja was waúrd is.

33 Jah in þizái synagōgein was manna habands ahman unhlþöns unhráinjanā, jah usfhröpida,

34 qíþands: !et! hra uns jah þus, Iēsu Nazōrēnu? qamt fräquistjan unsis? kann þuk, hras is, sa weiha guþs.

35 Jah gahvötida imma Iēsus qíþands: afdōbn jah usgagg us þamma. Jah gawaírpands ina sa unhlþa in midjáim urrann af imma, ni waíhtái gaskaþjaþds imma.

36 Jah warþ afsláuþnan allans, jah rödigidēdun du sis missō qíþandans: hra waúrdē þata, þatei miþ waldufnja jah mahtái anabiudiþ þáim unhráinjam ahmam jah usgaggand?

37 Jah usiddja mēriþa fram imma and allans stadins þis bisunjanē landis.

38 Usstandands þan us þizái synagōgái galáiþ in gard Seimōnis. Swaþhrō þan þis Seimōnis was anahabáida brinnōn mikilái, jah bēdun ina bi þō.

39 Jah atstandands ufar ija gasōk þizái brinnōn, jah aſlaſlōt ija.  
Sunsáiw þan usstandandei andbáhtjða im.

40 Miþþanei þan sagq sunnō, allái swa managái swē habáidēdun  
siukans saúhtim missaleikáim, bráhtēdun ins at imma: ip is  
áinhvarjammēh izé handuns analagjands gaháilida ins.

41 Usiddjēdun þan jah unhulþöns af managáim hróþjandeins  
jah qíþandeins þatei þu is Xristus, sunus guþs. Jah gasa-  
kands im ni laſlōt þos rödjan, untē wissēdun silban Xristu  
ina wisan.

42 Biþēh þan warþ dags, usgaggands galáip ana áupjana stad,  
jah manageins sōkidēdun ina jah qémun und ina jah gaha-  
báidēdun ina, ei ni aſliþi faírra im.

43 Þaruh is qaþ du im þatei jah þáim anþaráim baúrgim  
waſlamérjan ik skal bi þiudangardja guþs, untē duþē mik  
insandida.

44 Jah was mérjands in synagógin Galeilaias.

## CHAPTER XIV

12 Qaþup-þan jah þamma háitandin sik: þan waúrkjáis  
undaúrniſat aíþþáu nahtamat, ni háitáis frijönds þeinans  
nih bróþruns þeinans nih niþjans þeinans ríh garaznans  
gabegians, ibái áuſtō jah eis aſtra háitáina þuk jah waírpíþ  
þus usguldan;

13 ak þan waúrkjáis daúht, háit unlédans, gamáidans, haltans,  
blindans.

14 Jah áudags waírpis, untē eis ni haband usgildan þus; us-  
gildada áuk þus in usstassái þizé uswaúrhtanē.

15 Gaháusjands þan sums þizé anakumbjandanē þata qaþ du  
imma: áudags saei matjíþ hláif in þiudangardjái guþs.

16 Þaruh qaþ imma fráuja: manna sums gawaúrhta nahtamat  
mikilana jah haſháit managans.

17 Jah insandida skalk seinana lreilái nahtamatis qíþan þáim  
háitanam: gaggíþ, untē ju manwu ist allata.

18 Jah dugunnun suns faúrqíþan allái. Sa frumista qap: land baúhta, jah þarf galeiþan jah saílvan þata; bidja þuk, habái mik faúrqíþanana.

19 Jah anþar qap: juka aúhsnē usbaúhta fímf, jah gagga káusjan þans; bidja þuk, habái mik faúrqíþanana.

20 Jah sums qap: qēn liugáida, jah duþē ni mag qiman.

21 Jah qimands sa skalks gatáih fráujin seinamma þata. Panuh þwaírhs sa gardawaldands qap du skalka seinamma: usgagg spráutō in gatwōns jah stáigōs baúrgs, jah unlēdans jah gamáidans jah blindans jah haltans attiuh hidrē.

22 Jah qap sa skalks: fráuja, warþ swē anabáust, jah naúh stads ist.

23 Jah qap sa fráuja du þamma skalka: usgagg and wigans jah faþōs, jah náuþei inn atgaggan, ei usfulnái gards meins.

24 Qiþa allis izwis þatei ni áinshun mannē jaináizé þizé faúra háitananē káuseiþ þis nahtamatis meinis.

25 Miþ iddjēdun þan imma hiuhmans managái, jah gawandjands sik qap du im:

26 Jabái hras gaggiþ du mis, jah ni fijáiþ attan seinana jah áiþein jah qēn jah barna jah bröþruns jah swistruns, naúhuþþan seina silbins sáiwala, ni mag meins sipóneis wisan.

---

CHAPTER XV

1 Wésunuþ-þan imma nélvjandans sik allái mōtarjōs jah frawaúrhtái háusjan imma.

2 Jah birðididēdun Fareisaieis jah bōkarjōs, qíþandans þatei sa frawaúrhtans andnimiþ jah miþ matjíþ im.

3 Qap þan du im þō gajukón qíþands:

4 Hras manna izwara áigands taþhundehund lambē jah fraliu-sands áinamma þizé, niu bileiþiþ þō niuntēhund jah niun ana áupidái jah gaggiþ asar þamma fralusánin, untē bigitiþ þata?

5 Jah bigitands uslagiþ ana amsans seinans faginönd, 1

27 Jah saei ni baíriþ galgan seinana jah gaggái asar mis, ni mag wisan meins sipōneis.

28 Izwara hras raftis wiljands kēlikn timbrjan, niu frumist gasitands rahneiþ manwiþō habáiu du ustiuhan?

29 ibái áuftō, biþē gasatidēdi grunduwaddju jah ni mahtēdi ustiuhan, allái þái gasaíhundans duginnáina biláikan ina,

30 qíþandans þatei sa manna dustōdida timbrjan jah ni mahta ustiuhan.

31 Aþþáu hras þiudans gaggands stiggan wíþra anþarana þiudan du wigana, niu gasitands faúrþis þankeiþ, siáiu mahteigs miþ taþhun þúsundjōm gamötjan þamma miþ twáim tigum þúsundjō gaggandin ana sik?

32 Eipáu [jabái nist mahteigs] naúhþanuh faírra imma wisandin insandjands áiru bidjiþ gawaírþjis.

33 Swah nu hvarjizuh izwara saei ni aþqíþiþ allamma áigina seinamma, ni mag wisan meins sipōneis.

34 Göd salt; iþ jabái salt báud waírþiþ, hré gasupōda?

35 Nih du aírþái, ni du maþstáu fagr ist; ût uswaírpand imma. Saei habái ausðna gaháusjandóna, gaháusjái.

---

## CHAPTER XV

1 Ἡσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ ἀκούειν αὐτοῦ.

2 Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἀμαρτωλὸς προσδέχεται καὶ συνεσθίει αὐτοῖς.

3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων.

4 Τίς ἀνθρωπος ἔξ ὑμῶν ἔχων ἐκατὸν πρόβατα καὶ ἀπολέσας ἐν ἔξ αὐτῶν, οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἔως εἴρη αὐτό;

5 Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὄμοις ἔαυτοῦ χαίρων,

6 jah qimands in garda galajōþ frijōnds jah garaznans qíþands  
 du im: faginōþ miþ mis þammei bigat lamb mein þata  
 fralusanō.

7 Qiþa izwis þatei swa fahéds waírþiþ in himina in áinis fra-  
 waúrhtis idreigöndins þáu in niuntéhundis jah niunē garafht-  
 áizé þáiei ni þaúrbun idreigōs.

8 Aíþþáu suma qinō drakmans habandei taþhun, jabái fraliusíþ  
 drakmin áinamma, niu tandeiþ lukarn jah usbáugeiþ razn jah  
 sôkeiþ glaggwaba, unté bigitiþ?

9 Jah bigitandei gaháitiþ frijöndjós jah garaznōns qíþandei:  
 faginōþ miþ mis, unté bigat drakmein þammei fraláus.

10 Swa qíþa izwis, fahéds waírþiþ in andwaírþja aggilé guþs in  
 áinis idreigöndins frawaúrhtis.

11 Qaþuþ-þan: mannē sums áihta twans sununs.

12 Jah qaþ sa jühiza izé du attin: atta, gif mis sei undrinnái  
 mik dáiþ áiginis; jah disdáilida im swēs sein.

13 Jah asar ni managans dagans bráhta samana allata sa jühiza  
 sunus, jah aþláiþ in land fárra wisandō, jah jáinár distahida  
 þata swēs seinata libands usstiuriba.

14 Biþe þan frervas allamma, warþ húhrus abrs and gawi jáinata,  
 jah is dugn alaþarba waírþan.

15 Jah gaggands gahaftida sik sumamma baúrgjané jáinis gáujis,  
 jah insandida ina háiþjós seináizōs haldan sweina.

16 Jah gaírnidá sad itan haúrné, þóei matidéduun sweina, jah  
 manna imma ni gaf.

17 Qimands þan in sis qaþ: hran filu asnjé attins meinis ufar-  
 assáu haband hláibé, iþ ik húhráu fraqistna.

18 Usstandands gagga du attin meinamma jah qíþa du imma:  
 atta, frawaúrhta mis in himin jah in andwaírþja þeinamma;

19 ju þanaseiþs ni im waírþs ei háitáidáu sunus þeins; gatawei  
 mik swé áinana asnjé þeináizé.

20 Jah usstandands qam at attin seinamma. Naúhþanuh þan

6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὑρού τὸ πρόβατόν μου τὸ ἀπολωλός.

7 Λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνεγκούντα ἐννέα δικαιούς οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

8 \*Η τις γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπτει λύχνον καὶ σαροῦ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ;

9 Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὑρού τὴν δραχμὴν ἣν ἀπώλεσα.

10 Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι.

11 Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο νιούς.

12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.

13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἀπαντα ὁ νεώτερος νίδιος ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.

14 Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἵσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἥρξατο ὑστερεῖσθαι.

15 Καὶ πορεύθεις ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16 Καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὃν ἡσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδον αὐτῷ.

17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἀρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι.

18 Αναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου.

19 Οὐκέτι εἰμὶ ἄξιος κληθῆναι νίος σου· ποίησόν με ὡς ἔνα τῶν μισθίων σου.

20 Καὶ ἀναστὰς ἥλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ

faírra wisandan gasalu ina atta is jah infeinōda, jah þragjands dráus ana hals is jah kukiða imma.

21 Jah qaþ imma sa sunus: atta, frawaúrhta in himin jah in andwaírþja þeinamma, ju þanaseiþs ni im waírþs ei háitáidáu sunus þeins.

• 22 Qaþ þan sa atta du skalkam seináim: spráutō bringiþ wastja þó frumistōn jah gawasjíþ ina jah gibjíþ figgragulþ in handu is jah gaskðhi ana fótuns is;

23 jah bringandans stiur þana alidan ufsneiþíþ, jah matjandans wisam wafla;

24 untē sa sunus meins dáuþs was jah gaqiuñða, jah fralusans was jah bigitans warþ; jah dugunnun wisan.

25 Wasuþ-þan sunus is sa alþiza ana akra, jah qimands atiddja nēhú razn, jah gaháusida saggwins jah láikins.

26 Jah atháitands sumana magiwē frahuh hra wësi þata.

27 Þaruh is qaþ du imma þatei bróþar þeins qam jah afsnáiþ atta þeins stiur þana alidan, untē háilana ina andnam.

28 Þanuh mōdags warþ jah ni wilda inn gaggan, iþ atta is usgaggands üt bad ina.

29 Þaruh is ~~andhafjands~~ qaþ du attin: sái, swa filu jérē skalkinōda þus, jah ni hranhun anabusn þeina usfariddja, jah mis ni áiw atgáft gáitein, ei miþ frijöndam meináim biwësjáu;

30 iþ þan sa sunus þeins, saei frétt þein swës miþ kalkjöm, qam, ufsnáist imma stiur þana alidan.

31 Þaruh qaþ du imma: barnilð, þu sinteinō miþ mis wast jah is, jah all þata mein þein ist;

32 wafla wisan jah faginōn skuld was, untē bróþar þeins dáuþs was jah gaqiuñða, jah fralusans jah bigitans warþ.

μακρὰν ἀπέχοντος, ἐδειν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγ-  
χνίσθη καὶ δραμὸν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ  
κατεφληγεῖν αὐτὸν.

21 Εἶπεν δὲ αὐτῷ ὁ νιός· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ  
ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι νιός σου.

22 Εἶπεν δὲ ὁ πατὴρ πρὸς τὸν δούλους αὐτοῦ ταχὺ ἐξενέγ-  
κατε πὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν καὶ δότε  
δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τὸν  
πόδας αὐτοῦ,

23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ  
φαγόντες εὐφρανθῶμεν,

24 ὅτι οὗτος ὁ νιός μου νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπο-  
λωλὼς ἦν καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

25 Ἡν δὲ ὁ νιός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχό-  
μενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

26 καὶ προσκαλεσάμενος ἔνα τῶν παῖδων ἐπυνθάνετο τί εἴη  
ταῦτα.

27 Ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν  
ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα  
αὐτὸν ἀπέλαβεν.

28 Ὡργίσθη δὲ καὶ οὐκ ἥθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ  
ἐξελθὼν παρεκάλει αὐτόν.

29 Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ· ἵδον τοσαῦτα ἔτη δουλεύω  
σοι καὶ οὐδέποτε ἐντολὴν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε  
ἔδωκας ἔριφου, ἵνα μετὰ τῶν φίλων μου εἰσφρανθῶ.

30 Ὁτε δὲ ὁ νιός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ  
πορυῶν ἥλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31 Ὁ δὲ εἶπεν αὐτῷ· τέκνους, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ  
πάντα τὰ ἐμὰ σά ἔστιν.

32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος  
νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

# AÍWAGGĒLJŌ ɬAÍRH JŌHANNĒN

## CHAPTER XII

- 1 — — in Bēþanijin, þarei was Lazarus sa dáuþa, þanei urráisida us dáuþáim Iēsus.
- 2 Þaruh gawaúrhédun imma nahtamat jáinar, jah Marþa and-bahtida; iþ Lazarus was sums þizē anakumbjandanē miþ imma.
- 3 Iþ Marþa nam pund balsanis nardáus pistikeinis filugaláubis, jah gasalbōda fótuns Iēsua, jah biswarb fótuns is skufta seinamma; iþ sa gards fulls warþ dáunáis þizōs salbónáis.
- 4 Qaþ þan áins þizē sipōnjē is, Judas Seimōnis sa Iskariótēs, izei skaftida sik du galéwjan ina:
- 5 duhrē þata balsan ni frabaúht was in t' skattē jah fradáilip wēsi þarbam?
- 6 Þatup-þan qaþ, ni þeei ina þizē þarbanē kara wēsi, ak untē þiubs was jah arka habáida jah þata inn waúrpanō bar.
- 7 Qaþ þan Iēsus: lēt ija; in dag gafilhis meinis fastáida þata.
- 8 Iþ þans unlédans sinteinō habáip miþ izwis, iþ mik ni sinteinō habáip.
- 9 Fanþ þan manageins filu Iudaiē þatei Iēsus jáinar ist, jah qēmun, ni in Iēsuis áinis, ak ei jah Lazaru sēhreina þanei urráisida us dáuþáim.
- 10 Munáidēdunþ-þan áuk þái aúhumistans gudjans, ei jah Lazaráu usqēmeina,
- 11 untē managái in þis garunnun Iudaiē jah galáubidēdun Iēsua.
- 12 Iftumin daga manageins filu sei qam at dulþái, gaháus-jandans þatei qimip Iēsus in Iaþraúsaúlymái,
- 13 nēmun astans peikabagmē, jah urrunnun wiþragamōtjan imma, jah hrópidēdun: ósanna, þiuþida sa qimanda in namin fráujins, þiudans Israélis.
- 14 Bigat þan Iēsus asilu, jah gasat ana ina, swaswē ist gamēlip:

15 ni ðogs þus, daúhtar Siōn, sái, þiudans þeins qimip sitands ana fulin asiláus.

16 Þatuþ-þan ni kunþedun sipōnjōs is frumist; ak biþe ga-swéráip was Iēsus, þanuh gamundēdun þatei þata was du þamma gamēliþ, jah þata gatawidēdun imma.

17 Weitwōdida þan sō managei, sei was miþ imma, þan Lazaru wōpida us hláwa jah urráisia ina us dáupáim.

18 Duþþe iddjēdun gamötjan imma managei, untē háusidēdun ei gatawidēdi þó tálkn.

19 Þanuh þái Fareisaieis qēþun du sis missō: saþvriþ þatei ni böteiþ waíht; sái, sō manasëds afar imma galáip.

20 Wēsunuþ-þan sumái þiudō þizē urrinnandanē, ei inwiteina in þizái dulþái.

21 Þái atiddjēdun du Filippáu, þamma fram Bēþsaeida Galeilaiē, jah bēdun ina qilþandans: fráuja, wileima Iēsu gasashran.

22 Gaggip Filippus jah qíþip du Andraíin, jah aftra Andraías jah Filippus qēþun du Iēsua.

23 Íþ Iēsus andhōf im qilþands: qam hreila ei swéráidáu sunus mans.

24 Amēn amēn qíþa izwis: nibái kaúrnō húáiteis gadriusandō in aírþa gaswiltip, silbō áinata aþifniþ: íþ jabái gaswiltip, manag akran baíriþ.

25 Saei frijóþ sáiwala seina, fragisteiþ izái, jah saei fiáip sáiwala seina in þamma faírlráu, in libáinái áiweinōn baírgiþ izái.

26 Jabái mis hras andbahtjái, mik láistjái; jah þarei im ik, þaruh sa andbahts meins wisan habáip; jah jabái hras mis andbahteip, swéráip ina atta.

27 Nu sáiwala meina gadrōbnōda, jah hra qíþau? atta, nasei mik us þizái hreilái. Akei duþþe qam in þizái hreilái.

28 Atta, húáhei namō þeinata! Qam þan stibna us himina: jah háuhida jah aftra háuhja.

29 Managei þan sei stóþ gaháusjandei, qēþun þeihvōn waírþan; sumáih qēþun: aggilus du imma rödida.

30 Andhōf Iēsus jah qaþ: ni in meina sō stibna warþ, ak in izwara.

31 Nu staua ist þizái manasédái, nu sa reiks þis faírlváus us-waírpada ût.

32 Jah ik jabái usháuhjada af aírpái, alla atþinsa du mis.

33 Þatup-þan qap bandwjands hrileikamma dáupjáu skulda gadáujnan.

34 Andhöf imma sō managei: weis háusidēdum ana witða þatei Xristus sijái du áiwa; jah hráíwa þu qíþis þatei skulds ist usháuhjan sa sunus mans? hras ist sa sunus mans?

35 Qap þan du im Iésus: naúh leitil mēl liuhaþ in izwis ist. Gaggip þandé liuhaþ habáip, ei riqiz izwis ni gafahái; jah saei gaggip in riqiza, ni wáit hráip gaggip.

36 Þandé liuhaþ habáip, galáubeiþ du liuhada, ei sunjus liuhadis waírpáiþ. Þata rödida Iésus, jah galáip jah gafalh sík faúra im.

37 Swa filu imma táiknē gatáujandin in andwaírpja izē, ni galáubidēdun imma,

38 ei þata waúrd Æsaeiins práufétáus usfullnödēdi þatei qap: fráuja, hras galáubida háuseinái unsarái? jah arms fráujins hramma andhulíjs warþ?

39 Duþþe ni mahtédun galáubjan; unté astra qap Æsaeias:

40 gablindida izē áugöna jah gadáubida izē haírtöna, ei ni gáumidēdeina áugam jah fröþeina haírtin, jah gawandidēdeina jah ganasidēdjáu ins.

41 Þata qap Æsaeias, þan salu wulþu is jah rödida bi ina.

42 Þanuh þan swéþáuh jah us þáim reikam managái galáubidēdun du inma, akei faúra Fareisaium ni andhafsháitun, ei us synagögein ni uswaúpanái waúrpeina.

43 Fríjöldēdun áuk más háuhein manniska þáu háuhein guþs.

44 Ip Iésus hröpida jah qap: saei galáubeiþ du mis ni galáubeiþ du mis, ak du þamma sandjandin mik.

45 Jah saei saflvíþ mik, saflvíþ þana sandjandan mik.

46 Ik liuhad in þamma faírlváu qam, ei hrazuhras saei galáubjái du mis, in riqiza ni wisái.

47 Jah jabái hras meináim háusjái waúrdam jah galáubjái, ik ni stöja ina; nih þan qam ei stöjáu manaséd, ak ei ganasjáu manaséd.

48 Saei frakann mis jah ni andnimijþ waúrda meina, habáid þana stōjandan sik. Waúrd þatei rōdida, þata stōjiþ ina in spēdistin daga.

49 Untē ik us mis silbin ni rōdida, ak saei sandida mik atta, sah mis anabusn atgaf — —

## CHAPTER XIV

- 1 Ni indrōbnái izwar haírtō; galáubeiþ du guþa jah du mis galáubeiþ.
- 2 In garda attins meinis saliþwōs managōs sind; aþþan niba wēseina, aíþþáu qēþjáu du izwis: gagga manwjan stad izwis.
- 3 Jah þan jabái gagga *jah* manwja izwis stad, astra qima jah franima izwis du mis silbin, ei þarei im ik, þaruh sijuþ jah jus.
- 4 Jah þadei ik gagga kunnuþ, jah þana wig kunnuþ.
- 5 Þaruh qáþ imma Þómas: fráuja, ni witum hráþ gaggis, jah hráíwa magum þana wig kunnan?
- 6 Qáþ imma Iēsus: ik im sa wigs jah sunja jah libáins. Áinshun ni qimijþ at attin, niba þaírh mik.
- 7 Íþ kunþeðeiþ mik, aíþþáu kunþeðeiþ jah attan meinana; jah þan fram himma kunnuþ ina jah gasaþviþ ina.
- 8 Íþ Filippus qáþuh du imma: fráuja, áugei unsis þana attan; þatuh ganah unsis.
- 9 Þaruh qáþ imma Iēsus: swaláud mēlis miþ izwís was, jah ni uskunþes mik, Filippu? saei gasaþu mik, gasaþu attan, jah hráíwa þu qíþis: áugei unsis þana attan?
- 10 Niu galáubeis þatei ik in attin jah atta in mis ist? Þó waúrda þóei ik rōdja izwis, af mis silbin ni rōdja, ak atta saei in mis ist, sa táujiþ þó waúrstwa.
- 11 Galáubeiþ mis þatei ik in attin jah atta in mis; iþ jabái ni, in þizé waúrstwē galáubeiþ mis.
- 12 Amēn amēn qíþa izwis: saei galáubeid mis, þó waúrstwa þóei ik táuja, jah is táujiþ jah máizōna þáim táujiþ; untē ik du attin gagga.

13 Jah þatei hra bidjiþ in namin meinamma, þata tāuja, ei hāuhjáidáu atta in sunáu.

14 Jabái hris bidjiþ mik in namin meinamma, ik tāuja.

15 Jabái mik frijōþ, anabusnins meinōs fastáid.

16 Jah ik bidja attan, jah anþarana paraklētu gibijz izwis, ei sijái miþ izwis du áiwa,

17 ahma sunjōs, þanei sō manaseiþs ni mag niman, untē ni saþvij ina, nih kann ina; iþ jus kunnuj ina, untē is miþ izwis wisijah in izwis ist.

18 Ni lēta izwis widuwaírnans; qima at izwis.

19 Naúh leitil, jah sō manaseiþs mik ni þanaseiþs saþvij; iþ jus saþvij mik, þatei ik liba, jah jus libáij.

20 In jánamma daga ufkunnáijjus þatei ik in attin meinamma jah jus in mis jah ik in izwis.

21 Saei habáid anabusnins meinōs jah fastáijjþ þōs, sa ist saei frijōþ mik: jah þan saei frijōþ mik, frijōda fram attin meinamma, jah ik frijō ina jah gabaírhtja imma mik silban.

22 Þaruh qaj imma Iudas, ni sa Iskarjötēs: fráuja, hra warþ ei unsis munáis gabaírhtjan þuk silban, iþ þizái manasēdái ni?

23 Andhōf Iēsus jah qaj du imma: jabái hras mik frijōþ jah waúrd mein fastáijjþ, jah atta meins frijōþ ina, jah du imma galeiþþs jah salíþwōs at imma gatáujōs.

24 Iþ saei ni frijōþ mik, þō waúrda meina ni fastáijjþ; jah þata waúrd þatei háuseiþ nist mein, ak þis sandjandins mik attins.

25 Þata rödida izwis at izwis wisands.

26 Aþpan sa paraklētus, ahma sa weihā, þanei sandeiþ atta in namin meinamma, sa izwis lájseiþ allata jah gamáudeiþ izwis aþisþatei qaj du izwis.

27 Gawaírþi bileiþa izwis, gawaírþi mein giba izwis; ni swaswē sō manasēþs gibij, ik giba izwis. Ni indrōbnáina izwara haírtōna nih faúrhjáina.

28 Háusidēduþ ei ik qaj izwis: galeiþa jah qima at izwis; jabái frijōdēdeiþ mik, aþþáu jus faginōdēdeiþ ei ik gagga du attin: untē atta meins máiza mis ist.

29 Jah nu qaj izwis, faúrþizei waúrþi, ei biþe waírþái galáubjaiþ.

30 Þanaseiþs filu ni maþlja miþ izwis; qimiþ saei þizái manasédái reikinōþ, jah in mis ni bigitiþ washt.

31 Ak ei uskunnái sō manaséþs þatei ik frijöda attan meinana, jah swaswē anabáud mis atta, swa túja. Urreisiþ, gaggam þaþrō.

## CHAPTER XV

- 1 Ik im weinatriu þata sunjeinō, jah atta meins waúrstwja ist.
- 2 All tainē in mis unbafrandanē akran gōþ, usnimiþ ita: jah all akran bafrandanē, gahráineiþ ita, ei managizō akran bafráina.
- 3 Ju jus hráinjái sijuþ in þis waúrdis þatei rödida du izwis.
- 4 Wisáiþ in mis jah ik in izwis. Swē sa weinatáins ni mag akran bafran af sis silbin, niba ist ana weinatriwa, swah nih jus, niba in mis sijuþ.
- 5 Ik im þata weinatriu, iþ jus weinatáinōs; saei wisiþ in mis jah ik in imma, sa baþriþ akran manag, þatei inuh mik ni maguþ tújan ni washt.
- 6 Niba saei wisiþ in mis, uswaírpada ût swē weinatáins, jah gafaúrsniþ jah galisada, jah in fön galagjand jah inbrannjada.
- 7 Aþþan jabái sijuþ in mis, jah waúrda meinæ in izwis sind, þatalurah þei wileiþ, bidjiþ, jah waírþiþ izwis.
- 8 In þamma háultiþs ist atta meins, ei akran manag bafráiþ jah wafrþáiþ meinái sipoñjōs.
- 9 Swaswē frijöda mik atta, swah ik frijöda izwis; wisáiþ in friaþwái meinái.
- 10 Jabái anabusnins meinōs fastáid, sijuþ in friaþwái meinái, swaswē ik anabusnins attins meinis fastáida, jah wisa in friaþwái is.
- 11 Þata rödida izwis, ei fahéþs meina in izwis sijái, jah fahéds izwara usfulljáidáu.
- 12 Þata ist anabusns meina, ei frijöþ izwis missō, swaswē ik frijöda izwis.

13 Máizein þizái friaþwái manna ni habáip, ei hras sáiwala seina lagjip faúr frijönds seinms.

14 Jus frijönds meinái sijuþ, jabái táujip þatei ik anabiuda izwis.

15 Þanaseiþs izwis ni qíþa skalkans; untē skalks ni wáit hra táujip is fráuja, ip ik izwis qáþ frijönd, untē all þatei háusida at attin meinamma, gakannida izwis.

16 Ni jus mik gawalidéduþ, ak ik gawalida izwis, ei jus sniwáip jah akran bafráip, jah akran izwar du áiwa sijái, ei þatahvah þei bidjáip attan in namin meinamma, gíbiþ izwis.

17 Þata anabiuda izwis ei frijöþ izwis missō.

18 Jabái sō manaséds izwis fijái, kunneip ei mik fruman izwis fijáida.

19 Jabái þis faírlváus wéseiþ, aíþþáu sō manaséds swésans frijöndédi; aþþan untē us þamma faírlváu ni sijuþ, ak ik gawalida izwis us þamma faírlváu, duþþé fijáid izwis sō manaséþs.

20 Gamuneiþ þis waúrdis þatei ik qáþ du izwis: nist skalks máiza fráujin seinamma. Jabái mik wrékun, jah izwis wrikand; jabái mein waúrd fastáidédeina, jah izwar fastáina.

21 Ak þata allata táujand izwis in namins meinis, untē ni kunnun þana sandljanðan mik.

22 Nih qěmpjáu jah rödidédjáu du im, frawaúrht ni habáidédeina: ip nu inilöns ni haband bi frawaúrht seina.

23 Saei mik fijáip, jah attan meinana fijáip.'

24 Ip þó waúrstva ni gatawidédjáu in im þóei anþpar áinshun ni gatawida, frawaúrht ni habáidédeina; ip nu jah gaséhun mik jah fijáidédu jah mik jah attan meinana.

25 Ak ei usfullnödedi waúrd þata gamélidó in witóda izé: ei fijáidédu mik arwjó.

26 Aþþan þan qimip paraklétus þanei ik insandja izwis fram attin, ahman sunjós izei fram attin urrinnip, sa weitwödeip bi mik.

27 Jah þan jus weitwödeip, untē fram fruma miþ mis sijuþ.

## CHAPTER XVII

- 1 Þata rōdida Iēsus uzuhhōf áugōna seina du himina jah qaj: atta, qam hreila, háuhei þeinana sunu, ei sunus þeins háuhjái þuk;
- 2 swaswē atgaft imma waldufni alláizē leikē, ei all þatei atgaft imma, gibái im libáins áiweinōn.
- 3 Sōh þan ist sō áiweinō libáins, ei kunneina þuk áinana sunjana guj jah þanei insandidēs, Iēsu Xristu.
- 4 Ik þuk háuhida ana aírpái; waúrstw ustáuh þatei atgaft mis du waúrkjan.
- 5 Jah nu háuhei mik, þu atta, at þus silbin þamma wulþau, þanei habáida at þus, faúrþizei sa faírhús wēsi.
- 6 Gabaþhtida þeinata namō mannam þanzei atgaft mis us þamma faírháu. Þeinái wēsun jah mis atgaft ins, jah þata waúrd þeinata gafastáidēdun.
- 7 Nu ufkunþa ei alla þöei atgaft mis, at þus sind;
- 8 untē þō waúrda þöei atgaft mis, atgaf im, jah eis nēmun bi sunjái þatei fram þus urrann, jah galáubidēdun þatei þu mik insandidēs.
- 9 Ik bi ins bidja; ni bi þō manasēþ bidja, ak bi þans þanzei atgaft mis, untē þeinái sind.
- 10 Jah meina alla þeina sind jah þeina meina, jah háuhiþs im in þáim.
- 11 Ni þanaseiþs im in þamma faírháu; ip þái in þamma faírháu sind, jah ik du þus gagga. Atta weiha, fastáida ins in namin þeinamma, þanzei atgaft mis, ei sijáina áin swaswē wít.
- 12 Þan was miþ im in þamma faírháu, ik fastáida ins in namin þeinamma. Þanzei atgaft mis gafastáida, jah áinshun us im ni fraqistnōda, niba sa sunus fralustáis, ei þata gamēlidō usfulliþ waúrpi.
- 13 Ip nu du þus gagga, jah þata rōdja in manasēdái, ei habáina fahēd meina usfullida in sis.
- 14 Ik atgaf im waúrd þeinata; jah sō manasēþs fijáida ins,

untē ni sind us þamma faírháu, swaswē ik us þamma faírháu ni im.

15 Ni bidja ei usnimáis ins us þamma faírháu, ak ei baírgáis im faúra þamma unsēljin.

16 Us þamma faírháu ni sind, swaswē ik us þamma faírháu ni im.

17 Weihái ins in sunjái; waúrd þeinata sunja ist.

18 Swaswē mik insandidēs in manasēþ, swah ik insandida ins in þó manasēd.

19 Jah fram im ik weiha mik silban, ei sijáina jah eis weihái in sunjái.

20 Aþþan ni bi þans bidja áinans, ak bi þans galáubjandans þairh waúrda izē du mis,

21 ei allái áin sijáina, swaswē þu, atta, in mis jah ik in þus, ei jah þái in uggris áin sijáina, ei sō manasēþs galáubjái þatei þu mik insandidēs.

22 Jah ik wulþu þanei gaft mis, gaf im, ei sijáina áin swaswē wit áin siju.

23 Ik in im jah þu in mis, ei sijáina ustaúhanái du áinamma, jah kunnei sō manasēþs þatei þu mik insandidēs, jah frijōdēs ins, swaswē mik frijōdēs.

24 Atta, þatei atgaft mis, wiljáu ei þarei im ik, jah þái sijáina miþ mis, ei sashváina wulþu meinana þanei gaft mis, untē frijōdēs mik faúr gaskaft faírháus.

25 Atta garaíhta, jah sō manasēþs þuk ni ufkunþa; iþ ik þuk kunþa. Jah þái ufkunþedun þatei þu mik insandidēs.

26 Jah gakannda im namō þeinata jah kannja, ei friaþwa þóei frijōdēs mik, in im sijái jah ik in im.

## DU TEIMAÚÞAÍÁU ANÞARA

### CHAPTER I

- 1 Pawlus, apaústaúlus Xristáus Iēsuis þárh wiljan guþs bi gaháitam libáináis sei ist in Xristáu Iēsu,
- 2 Teimaúþaíáu, liubin barna, ansts, armaið, gawaírpi fram guþa attin jah Xristáu Iēsu fráujin unsaramma.
- 3 Awiliudō guþa meinamma, þammei skalkinō fram fadreinam in hráinjái gahugdái, hráwa unsweibandō haba bi þuk gaminþi in bidōm meináim naht jah daga,
- 4 gaírnjands þuk gasafluan, gamunands tagrē þeináizē, ei fahédáis usfullnáu,
- 5 gamáudein andnimands þizōs sei ist in þus, unliutōns galáu-beináis sei bauáida faúrþis in awōn þeinái Luidjái jah áiþein þeinái Áfwneikái, gaþ-þan-traua þatei jah in þus.
- 6 In þizózei waftáis gamáudja þuk anaqijan anst guþs, sei ist in þus þárh analagein handiwē meináizō.
- 7 Untē ni gaf unsis guþ ahman faúrhteins, ak mahtáis jah friaþwōs jah inaheins.
- 8 Ni nunu skamái þuk weitwōdipþōs fráujins unsaris Iēsuis nih meina, bandjins is, ak miþ arbáidei aíwaggéljōn bi mahtái guþs,
- 9 þis nasjandins uns jah laþondins laþónái weihá?, ni bi waúrstwam unsaráim, ak bi seinái leikáinái jah anstái sei gibana ist unsis in Xristáu Iēsu faúr mēla áiweina,
- 10 iþ gaswikunþida nu þárh gabaírhtein nasjandis unsaris Iēsuis Xristáus, gatafrandins ráhtis dáuþu, iþ galuhjtandins libáin jah unriurein þárh aíwaggéljōn,
- 11 in þóei gasatiþs im ik mērjands jah apaústaúlus jah láisareis þiudō,
- 12 in þizózei faftinōs jah þata winna; akei nih skama mik, untē wáit hramma galáubida, jah gattraua þammei mahteigs ist þata anafilh mein fastan in jáinana dag.

13 Frisaht habands háiláizéh waúrdéh, þóei at mis háusidéh in galáubeinái jah friaþwái in Xristáu Iésu,

14 þata gōdō anafilh fastái þaírh ahman weihana saei bauip in uns.

15 Wáist þatei aßwandidéhun sik af mis allái þáieh sind in Asiái, þizéei ist Fygáslus jah Áfirmógañéh.

16 Gibái armáiön fráuja Áúneiseifaúráus garda, unté ufta mik anaþrafstida jah náudibandjō meináizóh ni skamáida sik ;

17 ak qimands in Rúmái usdáudóh sôkida mik jah bigat.

18 Gibái fráuja imma bigitan armahafrtein at fráujin in jáinamma daga ; jah hran filu más in Áffaísón andbahtida mis, wafla þu kant.

## CHAPTER II

1 Þu nu, barn mein walisóh, inswinþei þuk in anstái þizái in Xristáu Iesu,

2 jah þóei háusidéh at mis þaírh managa weitwóðja, waúrda guþs, þóh anafilh triggwáim mannam, þáieh waírþái sijáina jah anþarans láisjan.

3 Þu nu arbáidei swé gōds gadraúhts Xristáus Iésuis.

4 Ni áinshun draúhtjñóndh fráujin dugawindiþ sik gawaúrkjam þizóh aldáis, ei galeikái þammei draúhtinþ.

5 Jah þan jabái háifsteip hras, ni weipada, niba witódeigó brikiþ.

6 Arbáidjands áfrjóðs waúrstwja skal frumist akrané andnimán.

7 Frapei þatei qíþa ; gibip áuk þus fráuja fraþi us alláim.

8 Gámuñeis Xristu Iésu urrisanana us dáuþáim us fráiwa Daweidis bi aíwaggéljón meinái,

9 in þizáieh arbáidja und bandjóh swé ubiltójis ; akei waúrd guþs nist gabundan.

10 Inuh þis all gaþula bi þans gawalidans, ei jah þái ganist gatilóna, sei ist in Xristáu Iésu miþ wulpáu áiweinamma.

11 Triggw þata waúrd : jabgi miþ gadáuþnödédum, jah miþ libam ;

12 jabái gaþulam, jah miþ þiudanōm; jabái afáikam, jah is afáikilþ uns;

13 jabái ni galáubjam, jáins triggws wiþiþ; afáikan sik silban ni mag.

14 Þizé gamáudei, weitwōdjands in andwafrjja fráujins. Waúrdam weihan du ni waþhtái dáug, niba uswalteinái þáim háus-jöndam.

15 Usdáudei þuk silban gakusanana usgiban guþa waúrstwján unáiwiskana, raihtaba ráidjandan waúrd sunjōs.

16 Íþ þó dwalóna usweihóna láusawaúrdja biwandei; untē filu gaggand du afgudein,

17 jah waúrd izé swé gunds aliþ; þizéei ist Ymafnaius jah Filéetus,

18 þáiei bi sunja uswissái usmétun, qíþandans usstass ju waúrþana, jah galáubein sumáizé uswaltidédu.

19 Aþpan tulgus grunduwaddjus guþs standiþ, habands sigljó þata: kunþa fráuja þans þáiei sind is, jah: afstandái af unsélein hrázuþ saei namnjái namð fráujins.

20 Aþpan in mikilamma garda ni sind þatáinei kasa gulþeina jah silubreina, ak jah triweina jah digana, jah suma du swérein, sumuþ-þan du unswérein.

21 Aþpan jabái hrás gahráinjái sik þizé, waírþiþ kas du swériþái gaweiháiþ, brük fráujin, du allamma waírstyé gðodáizé gamanwiþ.

22 Aþpan juggans lustuns þliuh; iþ láistei garashtein, galáubein, friaþwa, gawafrþi miþ þáim bidái anaháitanðam fráujan us hráinjamma haírtin.

23 Íþ þóð dwalóns jah untalóns sôknins biwandei, witands þatei gabaírand sakjöns.

24 Íþ skalks fráujins ni skal sakan, ak qaírrus wisan wiþra allans, láiseigs, usþulands,

25 in qaírrein talzjands þans andstandandans, niu hran gibái im guþ idreiga du ufkunþja sunjōs,

26 jah usskawjáindáu us unhulþiþs wruggðon, fram þammei gafáhanái habanda afar is wiljin.

## CHAPTER III

- 1 Aþþan þata kunneis ei ín spēdistáim dagam atgaggand jéra sleidja,
- 2 jah waírþandmannans sik frijöndans, fafhugaírnái, biháitjans, háuhhaírtái, wajamérjandans, fadreinam ungahvaírbái, láunawargðs, unaírnái,
- 3 unhnunslagái, unmildjái, faírinöndans, ungahabandans sik, unmanariggwái, unséljái,
- 4 fraléwjjandans, untilamalskái, ufbáulidái, frijöndans wiljan seinana más þáu guþ,
- 5 habandans hiwi gagudeins, íþ maht izðs inwidandans; jah þans afwandei.
- 6 Unté us þáim sind þáiei sliupand in gardins jah frahunþana tiuhand qineina afhlaþana frawaúrhtim, þóei tiuhanda du lystum missaleikáim,
- 7 sinteinö láisjandöna sik jah ni áiw hranhun in ufkunþja sunjöss qíman mahteiga.
- 8 Aþþan þamma háidáu ei Jannës jah Mambrës andstöþun Mösëza, swa jah þái andstandand sunjái, mannans frawaúrþanái ahin, uskusanái bi galáubein;
- 9 akei ni þeihand du filusnái, unté unwiti izé swikunþ waírþip alláim, swaswé jað jáináizé was.
- 10 Íþ þu \*galáista is láiseinái meinái, usmëta, muna, sidáu, galáubeinái, usbeisnái, friaþwái, þuláinái,
- 11 wrakjóm, wunnim, hvileika mis waúrþun in Antiaúkiái, in Eikaúniön, in Lystrys, hvileiköss wraköss usþuláida, jah us allájim mik galáusida fráuja.
- 12 Jah þan allái þáiei wileina gagudaba liban in Xristáu Iësu, wraköss winnand.
- 13 Íþ ubilái mannans jah liutái þeihand du waírsizin, aírzjái jah aírzjandans.
- 14 Íþ þu framwaírþis wisáis in þáimei galáisidës þuk jah gatraúida sind þus, witands at hramma ganamt,
- 15 jah þatei us barniskja weñhöss bököss kunþës, þöss mahteigöns þuk usfratwjan du gænistái þaírh galáubein þó in Xristáu Iësu.

16 All bökō gudiskáizōs ahmateináis jah þaúrstōs du láiseinái,  
du gasahtái, du garaíteinái, du talzeinái in garaítein,  
17 ei ustaúhans sijái manna guþs, du allamma waúrstwē gōdáizē  
gamanwiþs.

## CHAPTER IV

1 Weitwōdja in andwaírþja guþs jah fráujins Xristáus Iēsuis. \*  
Saei skal stōjan qiwans jah dáupjans bi qum is *jah* þiudi-  
nassu is :

2 mērei waúrd, instand ühteigō, unühteigō, gasak, gaþláih,  
galvötei. in allái usbeisnái jah láiseinái.

3 Waírþip mēl þan háila láisein ni usþuland, ak du seináim  
lustum gadragand sis láisarjans, suþjöndans háusein ;

4 aþþan af sunjái háusein afwandjand, iþ du spillam gawand-  
jand sik.

5 Iþ þu andaþáhts sijáis in alláim, arbáidei, waúrstw waúrkei  
aíwaggélistins, andbahti þein usfullei.

6 Aþþan ik ju hunsljada jah mēl meináizōs diswissáis atist.

7 Háifst þō gōdōn háifstida, run ustáuh, galáubein gafastáida ;

8 þaþrōh galagiþs ist mis wáips garaíteins, þanei usgibiþ mis  
fráuja in jáinamma daga, sa garaíhta staua; aþþan ni  
þatáinei mis, ak jah alláim þáieí frijönd qum is.

9 Sniumei qiman at mis spráutō; •

10 untē Dēmas mis biláip, frijönds þō nu ald, jah galáip du  
Þáíssalaúneikái, Xrëskus du Galatiái, Teitus dæ Dalmatiái.

11 Lukas ist miþ mis áins. Marku andnimande brigg miþ þus  
silbin, untē ist mis brüks du andbahtja. • •

12 Aþþan Tykeiku insandida in Aísaíson. • •

13 Hakul þanei biláip in Trauadái at Karpáu qimands atbaír,  
jah bökōs, þishun maímbranans.

14 Alafksandrus áizasmíþa managa mis unþiuþa ustáiknida ;  
usgildiþ imma fráuja bi waúrstwam is ;

15 þammei jah þu witái, filu áuk andstóþ unsaráim waúrdam.

16 In frumistōn meinái sunjónái ni manna mis miþ was, ak  
allái mis biliþun, ni rahnjáidáu im. — —

## NOTES

[The references refer to the paragraphs in the grammar.]

### ST. MATTHEW

#### CHAPTER VI

1. *du sailvan im* = *πρὸς τὸ θεαθῆναι αὐτοῖς*, see § 435.

3. *þuk táujandan*, acc. gov. by *witi*. Two Lat. MSS. (Vercellensis and Veronensis) of the Gospels have the same construction; *te facientem*, the Greek version has here the gen. absolute: *σοῦ ποιοῦντος*.

4. *sō armaháirtþa þeina*, a lit. rendering of *σοῦ ἡ ἐλεημοσύνη*. This construction is very common in the Gothic translation.

5. *waíhstam*, gov. by *in*.

7. *bidjandansuh* = *bidjandans* + the enclitic particle *uh*. The final **h** in the particles *uh*, *jah*, *nih*, is often assimilated to the initial consonant of the following word (§ 164 note). *swaswē þái piudō*, lit. *like those of (the) heathens*.

9. *þu in himinam*; the Gr. has *ἐν τοῖς οὐρανοῖς*. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic. \*

11. *himma daga*, see § 267.

12. *aflet uns patei skulans sijáima, forgive us what we are owing*, i. e. *our debts*. *patei*, acc. gov. by *skulans*, see the Glossary under *skula*.

13. *in fráistubnjái, into temptation*. With verbs of motion the prep. *in* sometimes takes the acc., sometimes the dat., cp. *ahma ina ustáuh in áupida*, *the spirit led him away into the wilderness*, beside *qémun in garda* (dat.) *Seimiōnis*, *they came into Simon's house*.

15. *ni þáu atta izwar afletip missadēdins izwarōs, in that case your father will not forgive your trespasses*. For *ni þáu* the Gr. version has *οὐδὲ*, *and not, nor*.

23. *pata riqiz hvan filu!* supply *ist*; and on the *-z* in *riqiz*, see § 175 note 1.

24. *jabái . . . aíppáu*, *either . . . or*. Ulfilas seems to have read *el, if*, instead of *ñ, either*.

25. *niu* = *ni+u* = Lat. *nonne*, where *-u* is an interrogative particle; cp. such phrases as *skuldu ist?* *is it lawful?* *födeinái*, *wastjöm*, the dat. of the things compared, dependent upon *máis*. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as *μείζων τοῦ ἀδελφοῦ* = *ἡ ὁ ἀδελφός*; *major fratre* = *major quam frater*. See § 428.

26. *þei* = *þatei*, *that*. *þáim*, dat. pl. gov. by *máis*; see note to verse 25.

29. *qíþuh* = *qíþa uh*.

### CHAPTER VIII

1. *atgaggandin imma* = *καραβάντι αὐτῷ*, is in apposition to the second *imma*. Similarly in verse 5.

9. *tawei*, see §§ 149-50.

11. *saggqa* = *sagqa* (§ 17). The guttural nasal is sometimes written *gg* before *q* and *k*.

24. *swaswē þata skip gahulij wairþan fram wēgim*. To indicate consequence or result *swaswē* with the inf. is sometimes used, in imitation of the Greek *ώστε* with inf.; cp. *ώστε τὸ πλοῖον καλύπτεσθαι*. In the pl. *wēgs* fluctuates between the a- and i-declension; cp. *wēgōs* in Mark iv. 37.

29. *hra uns jah þus?* lit. *what (is there common) to us and to thee?* The dat. of relationship.

30. *haldana*, pp. with act. meaning like the Gr. *βοσκομένη*, agreeing with *hairda*.

31. *qíþandans*, masc. agreeing with the natural gender.

32. *hairda* has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

### CHAPTER XI

2. *bi sipōnjam seináim*, instead of *þáirh sipōnjans seinans* = the Gr. *διὰ τῶν μαθητῶν αὐτοῦ*.

3. *anþarizuh* = *anþaris* (gen.) + *uh*, see § 175 and note 2 to it.

6. *kvazuh saei*, see § 276.

9. *praífētáu*, see note to Matth. vi. 25.

12. *und hita*, see § 267.

13. *praūfēteis*. The nom. sing. has two forms, *praūfētēs* = Gr. *προφήτης*, gen. *praūfētis*; nom. pl. *praūfēteis*, like *gasteis* (§ 196); and *praūfētus* inflected like *sunus* (§ 202). Cp. verse 9.

14. *miþ niman* = *andnimana*, *to receive, accept*.

## ST. MARK

### CHAPTER I

5. in *Iaúrdanē* *ahrái*, with retention of the Gr. ending in the proper name: *ἐν τῷ Ἱορδάνῃ ποταμῷ*.

7. *swinþōza mis*, see § 428.

19. *jah* *pans* in *skipa manwjandans* *natja* is a lit. rendering of *καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρίζοντας τὰ δίκτυα*.

24. *lra uns jah þus?* see note to Matth. viii. 29.

27. *miþ sis missō*, see § 431. *hō sō láiseinō sō niujō?* *What is this new one of doctrines?* See §§ 200, 427.

32. *ubil habandans*, *having an illness*, a lit. translation of the Gr. *κακῶς ἔχοντας*. See also ch. ii. 17.

### CHAPTER II

1. *gafrehun*, see § 308 note.

2. *ni gamostēdun*, *they did not find room*, see § 338.

7. *guþ* is properly neuter, and retains its old gender in the plural nom. acc. *guda*, *heathen gods*; in the sing. it is used for the Christian God, and is always masculine, although it retains its nom. voc. acc. form *guþ*. The MSS. have regularly the contracted forms: nom. voc. acc. *gþ*, gen. *gþs*, dat. *gþa*. But when the inflected forms are written in full they always have *gud*.

13. *all* *manageins*, cp. note to Matth. viii. 32.

16. *driggkiþ* = *drigkiþ*.

17. *ak þái ubilaba habandans*, a lit. translation of the Gr. *ἀλλ' οἱ κακῶς ἔχοντες*.

21. *ibái afnimái fullōn af þamma, sa niuja þamma fairnjin*, *lest it (the piece of new cloth) take away the fulness (the piece of the old garment lying beneath the new piece) from it, the new (sa niuja, in apposition to the subject) from the old (þamma fairnjin, in apposition to af þamma)*. Ulfilas took *τὸ πλήρωμα* as the acc., and then translated the Gr. word for word.

22. *giutand*, *they pour*, *people pour*.

23. *warþ þaírhgaggan imma*. The Gr. has *ἐγένετο παραπορεύεσθαι αὐτόν*, but after an impersonal predicate the dat. with the inf. is far more common than the acc. with the inf. in Gothic. For an example of the latter construction see Luke iv. 36.

25. *niu*, see note to Matth. vi. 25, and § 349.

26. *gups*, see note to Mark ii. 7. *uf*, *under*, *in the days of hláibans faúrlageináis*, lit. *the loaves of laying forth*, i. e. *show-bread*. *panzuh*, see § 266.

27. *sabbatō*, Gr. *σάββατον*, is indeclinable. The nom. form *sabbatus* follows the u-declension in the sing., but the i-declension in the plural: cp. verses 24 and 28, and see pp. 361-2. *in sabbatō dagis*, Gr. *διὰ τὸ σάββατον*, *on account of the Sabbath day*.

### CHAPTER III

2. *háilidēdiu* = *háilidēdi + u*, *whether he would heal*. The particle *u* is always attached enclitically to the first word of its clause, and is used to indicate direct (as in verse 4 *skuld + u*) or indirect interrogation, see § 349.

9. *habáip*, pp. neut. of *haban*.

28. *frawaúrhtē*, gen. pl. gov. by *allata pata*.

31. *standandōna*, *háitandōna*, pres. part. neut. pl., see § 429 (3).

### CHAPTER IV.

1. *swaswē ina galeipandan in skip gasitan in marein*, on the construction see note to Matth. viii. 24.

5. *anþarup-þan* = *anþar + uh-þan*.

8. On 'I', 'j', and 'r', see § 2.

10. *frēhun*, see § 308 note, and § 427.

14. *sajjands, saijip* = *saiands, saiip*.

19. *bi pata anþar lustjus*, lit. *desires concerning the other thing*, i. e. *concerning other things*.

25. *pislammēh saei*, see § 276.

27. *keinip* (cp. OHG. inf. *kinan*), properly a strong verb belonging to the first ablaut-series (§ 299). The *n* belongs to the pres. only, just as in *fraihnan* (§ 308 note). The regular pret. would be \**kái*, \**kijum*; instead of which we have a new pret. *us-keinōda* (Luke viii. 8), formed after the analogy of

weak verbs of the fourth class (§ 329). *us-kijanata*, the neut. of the old strong participle occurs in Luke viii. 6.

29. atist, 3 sing. pres. of at-wisan.

33. háusjōn, the more usual form is háusjan.

37. wēgōs, cp. note to Matth. viii. 24.

38. niu kara þuk þizei fraqistnam? On the construction of kara see § 426.

#### CHAPTER V

5. nahtam, see § 221.

7. hra mis jah þus, cp. note to Matth. viii. 29. sunáu = sunu (§ 202 note).

13. wēsunuh-þan = wesun-uh-þan.

14. haimōm, see § 199 note. qēmun, *they (the people of the villages) came.*

18. wōds, see § 173 note.

23. aftumist habáip, *is at the point of death*, a literal translation of the Gr. ἐσχάρως ζχει. After habáip supply bidja þuk.

26. jah ni waihtái bōtida, ak más waiſs habáida, a literal rendering of καὶ μηδὲν ὡφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῖσα; so that bōtida and habáida are here pp. fem. sing.

41. qapuh = qap+uh. taleipa kumei = Gr. Ταλιθὰ κούμει.

42. was áuk jérē twalibē, see § 427.

#### CHAPTER VI

2. jah hro sō handageinō sō gibanō imma? The Gr. has καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; cp. note to ch. i. 27.

15. Hērōdēs qap þatei þammei ik háubip afmaímait Iōhannē, lit. *Herod said that to whom I cut the head off, to John.* The Gr. has ὁ Ἡρώδης εἶπεν ὅτι ὁν ἐγώ ἀπεκεφάλισα Ἰωάννην, *Herod said that it is John whom I beheaded.*

21. jah waúrþans dags gatils, *and a fitting day being come.* Ulfilas generally used the dat. in such instances corresponding to the Gr. gen. absolute, but he has here used the nom. (§ 436). See also v. 26.

53. duatsniwun, see § 5.

#### CHAPTER VII

4. anþar ist manag, lit. *other (thing there) is many.* The Gr. has the pl. ἀλλα πολλά ἔστιν.

5. bi þammei anafulhun þái sinistans, according to that which the elders have handed down as a tradition.

6. iþ háirtō izē faírra habáiþ sik mis, lit. but their heart has itself far from me.

11. þishrah þatei us mis gabatnis, as to whatsoever thou profitest from me. Ulfilas has closely followed the Gr. ὁ ἐὰν ἐξ ἐμοῦ ὁφελθῆσ which omits the apodosis εὐ ἔχει.

12. ni.... ni waiht is a double negative like the Gr. οὐκέτι .... οὐδέν. Cp. also ch. xv. 4.

31. miþ tweihnáim markōm, lit. amid the two boundaries.

34. aiffaþa = Gr. ἐφφαθά, open, be opened!

36. más þamma, by that the more, so much the more.

### CHAPTER VIII

12. jabái gibáidáu kunja þamma táiknē, lit. if there should be given of signs to this generation. Bernhardt following Meyer's suggestion supplies: so tue mir Gott dies und das. The Gr. has εἰ δοθήσεται τῇ γενεᾷ ταύτη σημεῖον.

23. frah ina ga-u-hra-sēlui, he asked him whether he saw anything. See § 279.

26. 27. wēhsa = weihsa, see § 5.

31. uskiusan skulds ist, is liable to be rejected, on the inf. see § 435. Similarly usqiman.

### CHAPTER IX

2. áinans, see § 249.

18. usdreibaina = usdreibina, see § 5.

23. allata mahteig þamma galáubjandin, everything [is] possible to the one who believes.

50. supüda, see § 7.

### CHAPTER X

14. untē þizē ist þiudangardi guþs. Here þizē is a mis-translation of the Gr. τὸν τοιούτων; the correct translation, þizē swaleikáizē, occurs in Luke xviii. 16.

21. áinis þus wan ist, lit. there is lacking to thee of one thing.

25. azitizō = azētizō, see § 5.

32. þöei habáidēdun ina gadaban, those things which were about to happen to him, cp. the Gr. τὰ μὲλλοντα αὐτῷ συμβαίνειν.

## CHAPTER XI

1. alēwjin is here used adjectively agreeing with faírgunja. The Gr. has *ἐπος τῶν ἐλαῖων*, *the Mount of Olives*.

10. þiupidō = Gr. *εὐλογημένη*. in namin attins unsaris Daweidis is meaningless, and does not correspond to either of the Gr. readings:—*τοῦ πατρὸς ἡμῶν Δαυεῖδ*, or *ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυεῖδ*. Possibly fráujins has been inadvertently omitted in the Gothic version.

12. usstandandam im, the dat. absolute, see § 436.

14. usbairands, *answering*, only occurs here in this meaning. The Gr. has *ἀποκριθείς*.

18. gudjanē, gen. pl. dep. on aúhumistans.

23. pishrazuh ei, see § 276.

30. uzuh, *whether from*, see § 175 note 2.

32. ühtēdun for öhtēdun, see § 7.

## CHAPTER XII

2. akranis, partitive gen., see § 427.

4. háubip, accusative of closer definition, see § 426.

5. sumanzuh = sumans + uh.

7. hirjip, *come hither*, an old imperative used as an interjection. The sing. 2 pers. hiri, and dual 2 pers. hirjats also occur. The i in the stem-syllable has not yet been satisfactorily explained. See Feist, 'Etym. Wörterbuch der got. Sprache,' p. 137.

14. kara þuk manshun, on the construction see § 426. skuldu = skuld + u, see note to Matth. vi. 25.

þáu niu gibáima? The Gr. has *δῶμεν η μὴ δῶμεν*;

20. brōþrahans, *brethren*, from an adjective \*brōþrahs (§ 393); cp. such forms as un-barnahs, *childless*, beside barn.

## CHAPTER XIII

28. uskeinand, see note to ch. iv. 27.

## CHAPTER XIV

70. jah áuk razda þeina galeika ist, after áuk supply Galeilaius is jah. Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἰ καὶ η λαλιά σου δημοάζει.

## CHAPTER XV

9. wileidu = wileip + u. fraleitan = fralētan, see § 5.  
 34. ailōē ailōē, lima sibakþanei = the Gr. text Ἐλωὶ ἐλωὶ λιμὰ σιβαχθανί.  
 42. fruma sabbatō, Gr. προσάββατον, *the day before the Sabbath.*

## CHAPTER XVI

9. frumin sabbatō, Gr. πρώτη σαββάτου, *on the first day of the week*, i. e. *the first day after the Sabbath.* Cp. ch. xv. 42, where fruma sabbatō means *the day before the Sabbath.*

## ST. LUKE

Before reading the chapters from St. Luke, the beginner should refer to §§ 5, 7, and the notes to §§ 161, 173, 202.

## CHAPTER II

2. [wisandin kindina Syriáis], a marginal gloss, which has crept into the text of the MS. which has come down to us.

Kyreinaiáu = Kyrēnaiáu.

4. sei, see § 271 note 3.  
 5. anamēljan, on the construction see § 435. qeins = qēns.  
 7. rūmis, gen. gov. by ni, see § 427.  
 10. faheid = fahēþ.  
 13. hazjandanē, qipjandanē, gen. plur. agreeing with the plurality implied in harjis.  
 20. þizēei, gen. pl. gov. by gaháusidēdun.  
 21. usfulnōdēdun = usfullnōdēdun (cp. v. 6). Similarly in v. 22.  
 27. bērusjōs, *parents*, originally the perfect part. act. of baíran.  
 29. fraleitáis = fralētáis.  
 33. sildaleikjandōna, on the gender see § 429. Similarly in vv. 44, 45, 48.  
 37. blōtandē = blōtandei.  
 41. birusjōs = bērusjōs.  
 48. magáu = magu.  
 50. ija, neut. pl., see note to v. 33.

## CHAPTER IV

3. sunáus = sunus.  
 5. diabuláus = diabulus.  
 6. þislárammēh þei, see § 276.  
 13. fráistōbnjō = fráistubnjō.  
 14. bisitandē, *of those that dwell round about.*  
 17. praúfētus = praúfētāus.  
 25. mēnōþs, acc. pl.  
 27. Haileisaiu = Haileisaiáu.  
 36. jah warþ afsláuþnan allans, see note to Mark ii. 23.  
 40. áinhvarjammēh, see § 275 note 2.

## CHAPTER XIV

12. qáþuþ-þan = qáþ-uh-þan.  
 19. aúhsnē, see § 208 note.  
 23. usfulnái = usfullnái.  
 26. naúhup-þan = naúh-uh-þan.  
 28. manwiþō habáiu, *whether he has the necessary means*; where manwiþō is the gen. pl. used partitively and dep. upon habáiu = habáiu + u.  
 31. du wigana. The codex argenteus has wigā na. The Gr. *εἰς πόλεμον* suggests that du wigana means *to war*, in which case it is related to *weiðan*, *to fight*.  
 þankeiþ = þagkeiþ.  
 síáu for sijái + u, *whether he may be.*  
 32. eipáu = aipþáu. nist = ni + ist.

## CHAPTER XV

1. wēsunuþ-þan = wēsun-uh-þan. Similarly in v. 25.  
 8. Instead of suma we ought to have had þvō. The translator mistook the indef. pronoun *ris* for the interrogative *ris*. drakmans, drakmin presuppose a nom. form drakma.  
 9. drákmei, the Greek case form (*δρακμήν*) with ei for ē; but masc. as is shown by þammei.  
 23. bringandans = briggaþdans.  
 24. jah dugunnun wisan, supply wafla.

## ST. JOHN

## CHAPTER XII

4. *Seimōnis*, see § 427.
6. *þatub-þan* = *þata-uh-þan*, also in vv. 16, 33.  
kara, on the construction see § 426.
10. *munáidēdunuþ-þan* = *munáidēdun-uh-þan*. Similarly in  
v. 20.
25. *fiáip* = *fijáip*.
26. On *habáiþ* see § 432.
29. *sumáih* = *sumái+uh*.

## CHAPTER XV

7. *þatahrah þei*, see § 276.
9. *friaþwái* = *frijaþwái*, also in vv. 10, 13.

## CHAPTER XVII

1. *uzuhhōf* = *uzuh+hōf*.
21. *uggkis* = *uggkis*.

## THE SECOND EPISTLE TO TIMOTHY

## CHAPTER I

5. *gap-þan-traua* = *ga-uh-þan-traua*, where *ga* belongs to  
*traua*.
7. *friaþwōs* = *frijaþwōs*. Similarly in v. 13.
26. *usskawjáindáu*, miswritten for *\*uskáujáindáu* (§ 150).

# GLOSSARY

## ABBREVIATIONS

*sm.*, *sf.*, *sn.*, = strong masculine, &c.

*sv.* = strong verb.

*wm.*, *wf.*, *wn.*, = weak masculine, &c.

*wv.* = weak verb.

*pret.-pres.* = preterite present.

The remaining abbreviations need no explanation.

The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.

The letter *hv* follows *h*, and *p* follows *t*.

**aba**, *wm.* man, husband, 206, 208 note. O.Icel. *afe*.

**abraba**, *av.* strongly, excessively, very, very much.

**abrs**, *aj.* strong, violent, great, mighty.

**af**, *prep. c. dat.* of, from, by, away from, out of, 88, 350. O.E. *æf*, *of*, OHG. *aba*, *ab*.

**af-áikan**, *sv.* VII, to deny, to deny vehemently, 313, 402.

**af-áirzjan**, *wv.* I, to deceive, lead astray; see *áirzeis*, *áirzjan*.

**afar**, *prep. c. acc.* and *dat.*, *av.* after, according to, 350. OHG. *avar*, *afar*.

**afar-dags**, *sm.* the next day, 356.

**afar-gaggan**, *sv.* VII, to follow, go after, 313 note I, 403.

**afar-láistjan**, *wv.* I, to follow after, follow, 403.

**afar-sabbatus**, *sm.* the day after the Sabbath; *þis dagis* *afar-sabbatē*, on the first day of the week, 356.

**afaruh** = *afar* + *uh*.

**af-dáubnan**, *wv.* IV, to become deaf, 331.

**af-dáubjan**, *wv.* I, to kill, put to death; *pass.* to die, 402.

**af-döbnan**, *wv.* IV, to be silent.

\***af-döjan**, *wv.* I, to fatigue, 80, 319 note.

**af-dráusjan**, *wv.* I, to cast down.

**af-drugkja**, *wm.* drunkard, 355.

**af-dumbnan**, *wv.* IV, to hold one's peace, be silent or still, 331.

**af-étja**, *wm.* glutton, 355.

**af-gaggan**, *sv.* VII, to go away, depart, go to, come, 313 note I, 402.

**af-gudei**, *wf.* ungodliness, 355.

**af-gups**, *aj.* godless, impious, 355, 391. Cp. OHG. *abgot*, *abgudi*, idol, false god.

**af-hlaþan**, *sv.* VI, to lade, load, 310. O.E. OHG. *hladan*.

**af-hrapjan**, *wv.* I, to choke, quench.

**af-hrapnan**, *wv.* IV, to be choked, be quenched.

**af-lageins**, *sf.* a laying aside, remission, 355.

**af-leitan** = *af-létan*, see § 5.

**af-leipan**, *sv.* I, to go away, depart. O.E. *lípan*, OHG. *lidan*.

af-lētan, *sv.* VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve, 402.  
 af-lēts, *sm.* forgiveness, remission, 355.  
 af-lifnan, *wv.* IV, to remain, be left.  
 af-linnan, *sv.* III, to depart, 304. O.E. linnan, OHG. bi-linnan.  
 af-máitan, *sv.* VII, to cut off, 402.  
 af-marzeins, *sf.* deceitfulness.  
 \*af-mōjan, *wv.* I, to fatiguc, 319 note. OHG. muoen, muoan.  
 af-niman, *sv.* IV, to take away.  
 af-qīpan, *sv.* V, to renounce, forsake.  
 af-sateins, *sf.* divorcement.  
 af-satjan, *wv.* I, to divorce.  
 af-skiuban, *sv.* II, to push aside, 286 note 2, 302. O.E. scūfan, OHG. skioban.  
 af-slahan, *sv.* VI, to kill, slay, 402.  
 af-sláupnan, *wv.* IV, to be amazed, be beside oneself.  
 af-sneiþan, *sv.* I, to cut off, kill.  
 af-standan, *sv.* VI, to stand off, depart.  
 af-stass, *sf.* a standing off, falling off or away, 355.  
 af-swaírban, *sv.* III, to wipe out, 304. O.E. sweorfān, OHG. swerban.  
 afta, *av.* behind, backwards, 348.  
 aftana, *av.* from behind, 348. O.E. æftan.  
 aftarō, *av.* from behind, behind, 344.  
 af-taúrnan, *wv.* IV, to be torn away, 331.  
 af-tiuhan, *sv.* II, to draw away, push off; to take, draw aside, 402.

aftra, *av.* back, backwards, again, once more; aftra gabōtjan, to restore; aftra gasatjan, to heal. O.E. æfter, OHG. after.  
 aftuma, *aj.* the following, *posterus*, next, hindmost, last, 246, 430.  
 aftumists, *aj.* last, aftermost, 246; aftumists haban, to be at the point of death. O.E. æftemest.  
 af-waírpan, *sv.* III, to cast away, put away, 428.  
 af-walwjān, *wv.* I, to roll away. O.E. wielwan.  
 af-wandjan, *wv.* I, to turn away.  
 -aga, *suffix*, 392.  
 aggilus, *sm.* angel, messenger; the *pl.* fluctuates between the *i.* and *u.*-declension, as *nom.* *pl.* aggileis and aggilus, 17. O.E. engel, OHG. engil, angil, from Gr. ἄγγελος through Lat. angelus.  
 aggwiþa, *sf.* anguish, distress, tribulation, 384.  
 aggwus, *aj.* narrow, 17, 132, 236. O.E. enge, OHG. engi.  
 agis (*gen.* agisis), *sn.* fright, fear, terror, 168, 182. O.E. ege, OHG. egi.  
 aglāitei, *wf.* lasciviousness, unchastity, 212. OHG. agaleizi, zeal.  
 aglāiti-waúrdei, *wf.* indecent language, 389.  
 agliþa, *sf.* anguish, distress, 384.  
 aglō, *wf.* anguish, affliction, tribulation, 211.  
 agluba, *av.* hardly, with difficulty, 344.  
 aglius, *aj.* hard, difficult, 236, 428. Cp. O.E. egle, troublesome.  
 aha, *wm.* mind, understanding, 208.

-áha-, *suffix*, 393.  
 ahaks, *sf.(?)* dove, pigeon.  
 ahana, *sf.* chaff. OE. egenū, OHG. agana.  
 ahma, *wm.* spirit, the Holy Ghost, 208, 223.  
 ahmateins, *sf.* inspiration.  
 ahs, *sn.* ear of corn, 353. OE. ēar, OHG. ahir.  
 ahtáu, *num.* eight, 4, 11, 39, 65, 90, 91, 121, 128, 247. OE. eahta, OHG. ahto.  
 ahtáu-dógs, *aj.* eight days old, 122. Cp. OE. dōgor, day.  
 ahtáutēhund, *num.* eighty, 247.  
 ahtuda, *num.* eighth, 253.  
 alra, *sf.* river, water, 19, 36, 143, 192. OE. ēa, OHG. aha.  
 aigin, *sn.* property, inheritance, goods, 425. OE. āgen, OHG. eigan.  
 áigum, we have, 339.  
 áih, *pret.-pres.* I have, possess, 137, 339. OE. āg later áh.  
 áihan, *pret.-pres.* to have, possess, 339, 426. OE. āgan, OHG. eigan.  
 áihtrōn, *wv. II*, to beg for, pray, desire, 325.  
 áihts, *sf.* property, 199, 354. OHG. éht..  
 aihra-tundi, *sf.* thornbush, *lit.* horse tooth, 389. Cp. OE. eoh, horse, and Goth. tunþus, tooth.  
 áina-baúr, *sm.* only-born, 389.  
 áinaha, *wv. aj.* only, 393.  
 ain-falpei, *wf.* simplicity, goodness of disposition, 389.  
 ain-falps, *num.* onefold, simple, single, 257, 397. OE. änfeald, OHG. einfalt.  
 ain-hvarjiz-uh, *indef. pr.* everyone, each, 275 note 2.  
 -áini, *suffix*, 388.  
 \*ainlif, *num.* eleven, 247, 252. OHG. einlif.

áins, *num.* one, alone, only; *indef. pr.* one, a certain one; áins ... jah áins, the one ... and the other, 10, 49, 83, 89, 247, 249, 258, 390. OE. än, OHG. ein.  
 áins-hun, *indef. pr.* with the neg. particle ni, no one, no, none, 87 (1), 89, 278.  
 áir, *av.* (*comp.* áiris), soon, early, 347. OE. ār, OHG. ēr.  
 airinōn, *wv. II*, to be a messenger, 325.  
 áiris, *av.* earlier, 345.  
 áirþa, *sf.* earth, land, region, 10, 67, 171, 192. OE. eorþe, OHG. erda.  
 áirþa-kunds, *aj.* earthy, born of the earth, 397.  
 áirpeins, *aj.* earthly, 227, 395.  
 áirus, *sm.* messenger, 203. O.Icel. árr, OE. ár.  
 áirzeis, *aj.* astray, erring; áirzeis wisan or waírþan, to go astray, err, be deceived, 231. OE. eorre, ierre, angry, OHG. irri.  
 airzjan, *wv. I*, to deceive, lead astray. OHG. irren, cp. OE. iersian, to be angry.  
 áistan, *wv. III*, to reverence, 328. Cp. OE. ár, OHG. éra, from \*aizō, honour.  
 áipei, *wf.* mother, 6, 212. OHG. eidī, MHG. eide.  
 áips, *sm.* oath, 10, 171, 180, 353. OE. áp, OHG. eid.  
 aíppáu, *cj.* or, else; aíppáu jah, truly, 10, 66 note, 256, 351. OE. eþfa, OHG. eddo.  
 aiwaggēlista, *wm.* evangelist, Gr. εὐαγγελιστής through Lat. euangelista.  
 aiwaggējan, *wv. I*, to preach the gospel.  
 aiwaggējō, *wf.* gospel, Gr. εὐαγγέλιον.

áiweins, *adj.* eternal, everlasting, 227, 395.  
 áiws, *sm.* time, lifetime, age, world, eternity; *ni áiw* (347), never; in áiwins, *du áiwa*, for ever. OE. æ, æw, OHG. ēwa.  
 áiz, *sm.* brass, coin, money, 47. OE. ár, OHG. ēr.  
 áiza-smipa, *wm.* coppersmith, 389.  
 ak, *cj.* but, however (after negative clauses), 351. OE. ac, OHG. oh.  
 akei, *cj.* but, yet, still, nevertheless, 351.  
 akeit (akēt), *?sm.* or akeits, *?sm.* vinegar. OE. eced, OHG. eggih, from Lat. acētum.  
 akran, *sm.* fruit, 182; akran bairan, to bear fruit. OE. æcern, acorn.  
 akrana-láus, *adj.* unfruitful, barren, 34, 397.  
 akrs, *sm.* field, 4, 21, 25, 36, 88, 91, 129, 159, 162, 175, 180, 354. OE. æcer, OHG. ackar.  
 ajukdūps, *sf.* time, eternity, 382.  
 ala-brunsts, *sf.* burnt-offering, holocaust. OHG. brunst.  
 alakjō, *av.* together, collectively.  
 alan, *sv.* VI, to grow, 310. OE. alan, Lat. alere, to nourish.  
 ala-parba, *w.adj.* very needy, very poor.  
 alds, *sf.* age, life, generation, 173. OE. ieldu, OHG. alti, elti.  
 aleina, *sf.* ell, cubit. OE. eln, OHG. elina.  
 alēw, *sm.* olive oil.  
 aléws, *adj.* of olives; fárguni aléwjō, Mount of Olives.  
 alhs, *sf.* temple, 221. OE. ealh, OHG. alah.

alja, *cj.* than, except, unless, save; *prep. c. dat.* except, 350.  
 alja-kuns, *adj.* foreign, strange, 398.  
 alja-leikōs, *av.* otherwise, 345.  
 aljan, *av.* I, to bring up, rear, fatten.  
 aljar, *av.* elsewhere, 348. OE. ellor.  
 aljab, *av.* elsewhere, in another direction, 348; aſteipan aljab, to gó away.  
 aljabrō, *av.* from elsewhere, from all sides, from every quarter, 348.  
 aljis, *adj.* other, another, 36, 229. OE. elles (*gen.*), else; OE. ele-lande, OHG. eli-lenti, foreign.  
 allis, *av.* in general, wholly, at all, 346; *ni allis*, not at all; *cj.* for, because, 351; *nih allis*, for neither, for not; *allis ... ip*, indeed ... but. OE. ealles, OHG. alles.  
 alls, *adj.* all, every, much, 227, 390, 427, 430. OE. eall, OHG. al.  
 all-waldands, *sm.* the Almighty, 34, 218, 389.  
 \*alþan, *sv.* VII, see us-alþan.  
 alþeis (comp. alþiza), *adj.* old, 175, 231, 243. OE. eald, OHG. ald, alt.  
 amén, *av.* verily, truly, from Hebrew through Gr. ἀμήν.  
 ams, *?sm.* or amsa, *?wm.* shoulder.  
 an, *interrog. particle*, then, 349. Gr. ἀν.  
 ana, *prep. c. acc.* and *dat.* in, on, upon, at, over, to, into, against, 350; *av.* on, upon. OE. on, OHG. ana.  
 ana-áukan, *sv.* VII, to add to, 404.  
 ana-biudan, *sv.* II, to bid,

command, order, 51, 122, 127, 138, 173, 286 notes 2, 3, 301, 404. OE. *bēdan*, OHG. *biotan*.

ana-būsns, *sf.* command, commandment, order, 122, 138, 199, 357.

ana-filh, *sn.* a thing committed, tradition, recommendation, 357.

ana-filhan, *sv.* III, to commit to, entrust, let out, hand down as tradition.

ana-fulhanō, *pp.n.* of ana-filhan, used as a noun, tradition; *þata anafulhanō izwar*, *þīv þoráðosu* *þmāw*.

ana-haban, *wv.* III, to take hold of; *in pass.* (Luke iv. 38), to be taken (with fever).

ana-háitan, *sv.* VII, to call on, 404, 428.

ana-hnáiwjan, *wv.* I, to lay, lay down.

ana-hneiwan, *sv.* I, to stoop down, 404.

anaks, *av.* straightway, at once, suddenly.

ana-kumbjan, *wv.* I, to lie or sit down, sit at table, recline. Lat. *ac-cumbere*.

ana-lageinš, *sf.* a laying on, 357.

ana-lagjan, *wv.* I, to lay on, 404.

ana-láugniba, *av.* secretly, 344.

ana-láugns, *aj.* hidden, secret, 234.

ana-leikō, *av.* in like manner, 344. MHG. *ane-lîche*.

ana-mahtjan, *wv.* I, to do violence, injure, damage, revile.

ana-mēljan, *wv.* I, to enroll.

ana-minds, *sf.* supposition, 357.

\*anan, *sv.* VI, see us-anan.

ana-nanþjan, *wv.* I, to dare, have courage, be bold. OE. *nēban*, OHG. *nenden*.

ana-niujan, *wv.* I, to renew, 319.

ana-praggan, *sv.* VII, to oppress, 313 note 1.

ana-qiman, *sv.* IV, to come near, approach.

ana-qiss, *sf.* blasphemy, 357.

ana-qiujan, *wv.* I, to arouse, make alive.

ana-silan, *wv.* III, to be silent, be quiet, grow still, 328. Lat. *silere*.

ana-siuns, *aj.* visible, 234, 357, 391. Cp. OE. *an-sien*, face.

ana-stōdeins, *sf.* beginning, 357.

ana-stōdjan, *wv.* I, to begin, 404.

ana-trimpan, *sv.* III, to tread on, 304.

ana-prafstjan, *wv.* I, to comfort.

ana-waírþs, *aj.* future, 357. OHG. *-wert*, related to *waírjan*.

and, *prep.c.acc.* along, throughout, towards, in, on, among, 350. OE. *and-*, *ond-*, OHG. *ant-*.

-and, *suffix*, 339.

anda-bauhts, *sf.* ransom, 358.

anda-hafts, *sf.* answer, 33, 199, 358.

anda-láus, *aj.* endless, 397.

anda-nahti, *sn.* evening, 358.

anda-neiþs, *aj.* contrary, hostile, 428.

anda-néms, *aj.* pleasant, acceptable, 33, 234, 358, 391, 394.

anda-stabjís, *sm.* adversary, 185, 358.

anda-páhts, *aj.* circumspect, 321 note 1, 358.

and-áugi, *sn.* face, 358.

and-áugjō, *av.* openly, 344.

anda-waúrdi, *sn.* answer, 358.

OE. and-wyrde, OHG. ant-wurti.

and-bahti, *sn.* service, ministry, 183, 187.

and-bahtjan, *wv.* I, to serve, minister, 320.

and-bahts, *sn.* servant, 358. OE. ambiht, ambeht, OHG. ambaht.

and-beitan, *sv.* I, to blame, reproach, threaten, charge.

and-bindan, *sv.* III, to loose, unbind, explain, 330, 405.

and-bundnan, *wv.* IV, to become unbound, be loosened, 330, 331.

andeis, *sm.* end, 185. OE. ende, OHG. enti.

and-hafjan, *sv.* VI, to answer, 33, 405, 428.

and-haitan, *sv.* VII, to call to one, profess, confess, acknowledge, give thanks to.

and-háusjan, *wv.* I, to listen to, obey, hear.

and-huleins, *sf.* uncovering, revelation, illumination, 358.

and-huljan, *wv.* I, to disclose, open, uncover, reveal, 405.

andi-láus, *aj.* endless, 397. OE. ende-léas.

andiz-uh...aíþþáu, either... or, 351.

and-niman, *sv.* IV, to receive, take, 33, 405.

and-rinnan, *sv.* III, to compete in running, strive, dispute.

and-sakan, *sv.* VI, to dispute, strive against, 405.

and-standan, *sv.* VI, to withstand, 405.

and-stárran, *wv.* III, to murmur against, 328.

and-wairþi, *sn.* presence, face, person, 358; in andwairþja, before, in the presence of.

and-wairþs, *aj.* present. OHG. ant-wert.

and-wasjan, *wv.* I, to unclothe, take off clothes.

and-waúrdjan, *wv.* I, to answer. OE. and-wyrdan, OHG. ant-wurten.

annð, *wf.* wages. Cp. Lat. annōna, provisions, supplies.

ansteigs, *aj.* gracious, favourable, 394, 428.

ansts, *sf.* favour, grace, 90, 112, 120, 122, 198. OE. ést, OHG. anst.

anþar, *aj.* other, second, 158, 175, 253, 254, 258, 430; *plural*, the others, the rest; anþar...anþar, the one...the other. OE. öþer, OHG. andar.

apaústáulus, apaústulus, *sm.* apostle; *pl. nom.* -eis, *gen.* -é, *acc.* -uns and -ans. Gr. ἀπόστολος.

aqizi, *sf.* axe. OE. æx, OHG. ackus, akis.

arbáidjan, *wv.* I, to work, toil, suffer. OHG. arbeiten.

arbáip̄s, *sf.* work, toil, labour, 199. OE. earfōp̄, OHG. arbeit.

arbi, *sn.* heritage, inheritance, 6, 14, 161, 187. OE. ierfe, OHG. erbi, arbi.

arbi-numja, *wm.* heir, 208, 389. OE. ierfe-numa, OHG. erbi-nomo.

arbja, *wm.* heir, 208; arbja wairþan, to inherit.

arbjō, *wf.* heiress, 214..

·-arja, *suffix*, 380.

arjan, *wv.* I, to plough, 318. OE. erian, OHG. erien.

arka, *sf.* money-box, chest. OE. earc, OHG. arca, from Lat. arca.

arma-hairtei, *wf.* mercy, 389.

arma-hairtipa, *sf.* pity, mercy, charity, alms.

arma-hairts, *aj.* merciful, 308

OE. earm-heort, OHG. arm-herz.  
 armaiō, *wf.* mercy, pity, alms, 10.  
 arman, *wv.* III, to pity, have pity on, 328. OHG. armēn, to be poor.  
 arms, *sm.* arm, 197. OE.  
 - earm, OHG. arm.  
 arms, *aj.* poor, 227, 244. OE.  
 earm, OHG. arm.  
 arniba, *av.* surely, safely.  
 arōmata, *pl.* sweet spices. Gr. ἀρώματα.  
 arwjō, *av.* in vain, without a cause. Cp. OHG. arwūn.  
 asans, *sf.* harvest, summer, 199. OHG. arn.  
 aśilu-qairnus, *sf.* a mill-stone, *lit.* ass-mill, 389. OE. esol-cweorn.  
 asilus, *sm.* ass, 203. OE.  
 esol, OHG. esil.  
 asilus, *sf.* she-ass, 203.  
 asneis, *sm.* servant, hireling, hired servant, 185. OE. esne, OHG. asni, esni.  
 -assu-, *suffix*, 381.  
 asts, *sm.* branch, bough, twig, 126 note 2, 141, 180. OHG. ast.  
 at, *prep. c. acc.* and *dat.* at, by, to, with, of, 27, 170, 350. OE.  
 æt, OHG. az.  
 at-apni, *sm.* yéar, 359.  
 at-áugjan, *wv.* ~I, to show, appear; *pass.* to appear, 406.  
 at-bairan, *sv.* IV, to bring, take, carry, offer.  
 at-gaggan, *sv.* VII, to go, go up to, come to, enter, come down, descend, 313 note 1.  
 at-giban, *sv.* V, to give up, give up to, give away, deliver up, put in prison, 406.  
 at-haban, *wv.* III, with sik, to come towards.  
 at-hafjan, *sv.* VI, to take down, 406.  
 at-háitan, *sv.* VII, to call to one.  
 atisk, *sm.* corn, cornfield. OHG. ezzisc.  
 at-ist, is at hand, 342.  
 -atjan, *suffix*, 424.  
 at-lagjan, *wv.* I, to lay, lay on, put on clothes, 34, 406.  
 at-néhjan, *wv.* I, *refl.* to draw near, be at hand.  
 at-sáihvan, *sv.* V, to take heed, observe, look to, 406.  
 at-satjan, *wv.* I, to present, offer.  
 at-standan, *sv.* VI, to stand near.  
 at-steigan, *sv.* I, to descend, come down.  
 atta, *wn.* father, forefather, 31, 208. OHG. atto, Lat. atta, Gr. ἄττα.  
 at-tékan, *sv.* VII, to touch, 406, 428.  
 at-tiuhán, *sv.* II, to pull towards, bring.  
 at-pinsan, *sv.* III, to attract, 304. OHG. dinsan.  
 at-wáirpan, *sv.* III, to cast, cast down, 406.  
 at-walwjan, *wv.* I, to roll to.  
 at-wisan, *sv.* V, to be at hand.  
 at-witáins, *sf.* observation, 359.  
 at-wöpján, *wv.* I, to call, 406.  
 abban, *cj.* but, however, still, yet, 351.  
 áudagei, *wf.* blessedness, 212, 383.  
 áudags, *aj.* blessed, 33, 227, 392. OE. éadig, OHG. ötag.  
 áuftō (áúftō?), *av.* perhaps, indeed, to be sure, 344.  
 áuga-daúrō, *wn.* window, 214, 389. OE. éag-duru, OHG. ouga-tora.  
 áugjan, *wv.* I, to show, 320. OHG. ougen.  
 áugō, *wn.* eye, 11, 17, 84, 104,

168, 214. OE. *ēage*, OHG. *ouga*.  
*aíhjōdus*, *sm.* tumult, 385.  
*aíhjōn*, *wv.* II, to make a noise, cry aloud.  
*\*aíhns*, *sm.* oven. OE. *ofen*, OHG. *ofan*.  
*aíhsa*, *wm. ox*, 11, 32, 122, 125, 174, 206, 208 note. OE. *oxa*, OHG. *ohso*.  
*aíhuma*, *aj.* higher, high, 246.  
*aíhumists* (*aíhmists*), *aj.* highest, chief, 246. OE. *ýmest*.  
*áuk*, *çj.* for, because, but, also, 351; *áuk ráhtis*, for. OE. *éac*, OHG. *ouh*.  
*áukan*, *sv.* VII, to add, increase, 10, 50, 104, 129, 162, 312 note, 313. OE. *éacian*, OHG. *ouhhön*.  
*aírahí*, *sf.* or *aírahjō*, *wf.* tomb, grave.  
*aírkeis*, *sm.* jug, cup. OE. *orc*, Lat. *urceus*.  
*áusō*, *wn.* ear, 11, 50, 136, 137, 214. OE. *eare*, OHG. *óra*.  
*áupida*, *sf.* wilderness, desert, 384.  
*áups*, *aj.* desert, waste, 234. OHG. *ödi*.  
*awiliudōn*, *wv.* II, to thank, give thanks, 325.  
*awistr*, *sm.* sheepfold, 182. OE. *ewestre*.  
*awō*, *wf.* grandmother. Cp. Lat. *ava*.  
*azéts*, *aj.* easy, 428.  
*azgō*, *wf.* cinder, ash, 167, 175, 211. OE. *asce*, *æsce*, OHG. *asca*.  
*azymus*, *sm.* unleavened bread, *gen. pl.* *azymē*, Gr.  $\tau\hat{\omega}\tau\delta\zeta\mu\omega\tau$ .  
*.ba*, *av. suffix*, 344.  
*badi*, *sm.* bed, 15, 161, 187. OE. *bedd*, OHG. *betti*.  
*bagms*, *sm.* tree, 22, 159, 168, 180, 354. OE. *bēam*, OHG. *bōum*.  
*bái* (*acc. bans*, *dat.* *báim*, *nom. acc. neut. ba*), *num.* both, 255. OE. *masc. bā*.  
*bairan*, *sv.* IV, to bear, carry, bring forth, 10, 14, 25, 39 note, 67, 69, 71, 75, 87-9, 90 note, 92, 97, 114, 122, 124, 132, 136, 144, 161, 291, 305. OE. OHG. *beran*.  
*baírgahei*, *wf.* hill-country, 393. A deriv. of *\*baírgs*, OE. *beorg*, OHG. *berg*, hill, mountain.  
*baírgan*, *sv.* IV, to hide, keep, preserve, protect, 167, 304, 428. OE. *beorgan*, OHG. *bergan*.  
*bairhtaba*, *av.* brightly, clearly, 344.  
*baírhtei*, *wf.* brightness, 212; in *bairhtein*, openly.  
*bairhtjan*, *wv.* I, to reveal. OE. *bierhtan*, to shine.  
*bairhts*, *aj.* bright, manifest, 227, 390. OE. *beorht*, OHG. *berht*, *beraht*.  
*baítrei*, *wf.* bitterness, 212, 383.  
*báitrs*, *aj.* bitter, 227. OE. *biter*, bitter. OHG. *bittar*.  
*bajöps*, *num. both*, 255. OHG. *bēde*, *beide*.  
*balgs*, *sm.* leather bag, wine-skin, bottle, 197. OE. *belg*, OHG. *balg*.  
*bals-agga*, see *hals-agga*.  
*balsan*, *sm.* balsam. OHG. *balsamo*, from Gr.  $\beta\acute{\alpha}\lambda\sigma\alpha\mu\omega\tau$  through Lat. *balsamum*.  
*balþei*, *wf.* boldness, 212. OHG. *baldī*.  
*balwjan*, *wv.* I, to torment, plague, 428.  
*bandi*, *sf.* band, bond, 6, 87, 115, 122, 193, 354. OE. *bend*, OHG. *bant*.

bandja, *wm.* prisoner, 208, 354.

bandwa, *sf.* sign, token, 192.

bandwō, *wf.* sign, token.

bandwjan, *wv.* I, to give a sign, signify: O.Icel. benda.

bansts (*acc. pl.* banstins), *sm.* barn.

barizeins, *aj.* of barley, 395.

From \*baris, OE. bere, barley.

barsm, *sm.* bosom, lap, 197. OE. bearm, OHG. barm.

barn, *sm.* child, 14, 25, 122, 158, 161, 182, 354; barnaussatjan, to beget children to. OE. bearn, OHG. barn.

\*barnahs, *aj.* see un-barnahs.

barnilō, *wn.* little child, son, 33, 214, 354.

barniski, *sm.* childhood, 354.

barnisks, *aj.* childish, 227, 396. O.Icel. bernskr.

batists, *aj.* best, 107, 245. OE. bet(e)st, OHG. bezzisto.

batiza, *aj.* better, 122, 245. OE. bet(e)ra, bettra, OHG. bezziro.

bauáins, *sf.* dwelling, dwelling-place, abode, 200.

bauan, *wv.* III, to dwell, inhabit, 11, 80, 101, 200, 328 and note 1. OE. OHG. buan.

baúhta, *pret.* I bought, 321. OE. bohte.

baúr, *sm.* son, child, 122, 175, 196 note 1, 354. OE. byre.

\*baúrd, *sm.* board, see fotu-baúrd.

baúrgja, *wm.* citizen, 208, 354.

baúrgs, *f.* city, town, 87, 158, 169, 220, 353. OE. OHG. burg.

baúrgs-waddjus, *sf.* town-wall, 389.

\*baúrþs, *sf.* see ga-baúrþs.

báups, *aj.* deaf, dumb; báups waírþan, to become insipid.

beidan, *sv.* I, *c. gen.* to await, expect, look for, 49, 173, 299. OE. bidan, OHG. bitan.

beist, *sm.* leaven.

beitan, *sv.* I, to bite, 6, 48, 68, 93, 132, 300. OE. bitan, OHG. bizan.

bérusjós, *sm.* *pl.* parents, 5, 33, 122, 354.

bi, *prep. c. acc. and dat.* by, about, concerning, around, against, according to, on account of, for, at, after, near, 350. OE. bī, be-, OHG. bī, bi.

bi-áukan, *sv.* VII, to increase, add to, 407.

bi-áuknan, *wv.* IV, to become larger, 331.

bida, *sf.* request, prayer, 192, 354. OHG. beta.

bidjan, *sv.* V, to ask, beg, entreat, pray, 68, 173, 286 note 2, 308 and note. OE. biddan, OHG. bitten.

bi-faihō, *wf.* covetousness, 360.

bi-gitan, *sv.* V, to find, meet with, 286 note 3, 308, 407, 426. OE. be-gietan, OHG. bi-gezzan.

bi-háit, *sm.* strife, 360. OHG. bi-heiz.

bi-háitja, *wm.* boaster.

bi-hlahjan, *sv.* VI, to deride, laugh to scorn.

bi-láikan, *sv.* VII, to mock.

bi-leiban, *sv.* I, to remain, 161, 300, 407. OE. be-lifan, OHG. bi-liban.

bi-leiþan, *sv.* I, to leave, leave behind, forsake.

bi-máit, *sm.* circumcision, 360.

bi-máitan, *sv.* VII, to circumcise.

bi-nah, *pret.-pres.* it is permitted, is lawful, 336. OE. be-neah, OHG. gi-nah, it suffices.

bi-naúhts, *pp.* sufficient, 336.

bindan, *sv.* III, to bind, 6, 8, 15, 60, 65, 72, 91, 93, 95, 122, 124, 127, 132, 161, 172, 303. OE. bindan, OHG. bintan.  
 bi-ráubón, *wv.* II, to rob, strip, despoil. OE. be-réafian, OHG. bi-roubón.  
 bi-rínnan, *sv.* III, to run about, 407.  
 bi-ródjan, *wv.* I, to murmur.  
 bi-saihvan, *sv.* V, to see, look, look round on.  
 bi-satjan, *wv.* I, to beset, set round anything.  
 bi-sitan, *sv.* V, to sit about, sit near, 407.  
 bi-sitands, *m.* neighbour, 218, 360, 379.  
 bi-skeinan, *sv.* I, to shine round.  
 bi-speiwan, *sv.* I, to spit upon.  
 bi-stugg, *sn.* a stumbling, 407.  
 bi-sunjané, *av.* round about, near.  
 bi-swaírban, *sv.* III, to wipe, dry.  
 bi-swaran, *sv.* VI, to swear, adjure, conjure, 407.  
 bi-tiuhán, *sv.* II, to go about, visit.  
 bi-pé, *cj.* whilst, when, after that, as soon as; *av.* after, then, afterward, thereupon, 265 note 1, 266 note 3, 351.  
 bi-péh, *av.* after that, then, afterward, 266 note 3.  
 \*biudan, *sv.* II, to offer, bid, order, 15, 40, 52, 70, 92, 95, 138. OE. béodan, OHG. biotan. See ana-biudan.  
 biugan, *sv.* II, to bend, 124, 168, 302. OHG. biogan.  
 bi-ühti, *sn.* custom.  
 bi-ühts, *aj.* accustomed, wont.  
 biups, *sn.* or biup, *sn.* table. OE. béod, OHG. biot.  
 bi-wáibjan, *wv.* I, to wind about, encompass, clothe.

OE. wāfian, OHG. weibōn, to hesitate; OHG. zi-weiben, to divide.  
 bi-wandjan, *wv.* I, to shun.  
 bi-windan, *sv.* III, to wrap round, enwrap, swathe. OE. be-windan, OHG. bi-wintan.  
 bi-wisan, *sv.* V, to make merry.  
 blandan, *sv.* VII, to mix, 313 note 1. OE. blandan, OHG. blantan.  
 bláupjan, *wv.* I, to make void, abolish, abrogate. Cp. OE. bléap, OHG. blödi, timid.  
 bleipei, *wf.* mercy, 212, 383.  
 bleiþs, *aj.* merciful, kind. OE. bliþe, OHG. bliði, glad.  
 \*blésan, *sv.* VII, see *uf-blésan*.  
 bliggwan, *sv.* III, to beat, strike, scourge, 17, 151, 304. OHG. bliuwan.  
 blinda, *wm.* blind man, 223.  
 blinds, *aj.* blind, 14, 33, 89, 106, 111, 114, 120, 175, 223, 226, 237, 390. OE. blind, OHG. blint.  
 blöma, *wm.* flower, 45, 208. OE. blöma, OHG. bluomo.  
 blötan, *sv.* VII, to worship, reverence, honour, 138, 313 note 4. OE. blötan, OHG. bluozan, to sacrifice.  
 blötinassus, *sn.* service, worship, 381.  
 blöp, *sn.* blood, 182. OE. blöd, OHG. bluot.  
 bnauan, *sv.* VII, to rub, 80, 328 note 4. OHG. bñan.  
 bōka, *sf. sing.* a letter of the alphabet; *pl.* epistle, book, the *Scriptures*, 42, 192; bōkōs afsateináis, a bill of divorcement. OE. bōc, OHG. buoh.  
 bōkareis, *sn.* scribe, 185, 354, 380. OE. bōcere, OHG. buoh-hāri.

bōta, *sf.* advantage, 122, 192. OE. bōt, OHG. buoza, remedy, atonement.

bōtjan, *wv.* I, to do good, avail, help, profit. OE. bētan, OHG. buozen.

brāhta, *pret.* I brought, 321. OE. brōhte, OHG. brāhta.

brāidei, *wf.* breadth, 354, 383.

\*bráips (bráids), *aj.* broad. OE. brād, OHG. breit.

brakja, *sf.* strife, 192.

\*brannján, *wv.* I, see ga-brannjan.

briggan, *wv.* I, to bring, lead, 4, 17, 74, 96, 138, 158, 166, 321 and note 3, 340, 426; wundan briggan, to wound. OE. OHG. bringan.

brikan, *sv.* IV, to break, quarrel, fight, 21, 306. OE. brecan, OHG. brehhan.

brinnan, *sv.* III, to burn, 304. OHG. brinnan.

brinnō, *wf.* fever, 211.

brōpar, *m.* brother, 7, 28, 33, 42, 79, 87, 88, 100, 106, 108, 122, 128, 132, 161, 171, 175, 215, 354. OE. brōþor, OHG. bruoder.

brōþrahans, *m. pl.* brethren, 393.

brōþru, brōþra-lubō, *wf.* brotherly love, 389.

\*bruka, *sf.* see ga-bruka.

brükjan, *wv.* I, to use, partake of, 321, 427. OE. brūcan, *sv.*, OHG. brūhhān.

brüks, *aj.* useful, 234, 428. OE. bryce, OHG. brūhhī.

brunjō, *wf.* breastplate, 211. OE. byrne, OHG. brūnia.

brunna, *wm.* well, spring, fountain, issue, 208. OE. burn(n)a, brunna, OHG. brunno.

brusts, *f.* breast, 221. OHG. brust.

brūþ-fabs, *sm.* bridegroom, 34, 197, 389.

brüps, *sf.* bride, daughter-in-law, 8, 28. OE. bryd, OHG. brüt.

bugjan, *wv.* I, to buy, 17, 138, 283, 321, 340. OE. bycgan.

\*daban, *sv.* VI, see ga-daban.

daddjan, *wv.* I, to suckle, give suck, 156.

dags, *sm.* day, 4, 15, 17, 33, 65, 87-9, 106-7, 111, 114, 117, 122, 132, 169, 172, 175, 179, 353; dagis luammēh or luizuh, day by day, 347, 427; himma daga, to-day, 267. OE. dæg, OHG. tag.

dáiljan, *wv.* I, to deal out, divide, share, 320, 322, 400. OE. dælan, OHG. teilen.

dáils, *sf.* portion, share, 199, 322. OE. dāl, OHG. teil.

daimōnareis, *sm.* one possessed with a devil. From Gr. δαίμων with Goth. ending -areis, 380.

dal, *sn.* dale, valley, ditch; dal uf mēsa, a ditch or hole for the wine-vat. OE. dæl, OHG. tal.

dalaþ, *av.* down, 348; und dalaþ, to the bottom; dalaþa, below, 348; dalaþrō, from below, 33, 348.

dáubipa, *sf.* deafness, hardness, obduracy, 33, 384.

dæufs, *aj.* deaf, dull, hardened. OE. dēaf, OHG. toub.

dáug, *pret.-pres.* it is good for, profits, 334. OE. dēag, OHG. toug.

daúhtar, *f.* daughter, 11, 71, 94, 132, 164, 172, 216, 354. OE. dohtor, OHG. tohter.

daúhts, *sf.* feast.

dáuns, *sf.* smell, odour, savour. Cp. OHG. toum.

dáupeins, *sf.* baptism, washing, 153 and note, 200.  
 dáupjan, *wv.* I, to baptize, wash oneself, 200, 320. OE.  
 \*diepan, OHG. *toufen*.  
 dáupjands, *m.* baptizer, 218.  
 daúr, *sn.* door, 25, 158, 182.  
 OE. *dor*, OHG. *tor*.  
 daúra-wards, *sm.* door-keeper, porter, 389. OE. *weard*, OHG. *-wartz*.  
 daúrō, *wf.* door.  
 \*daúrsan, *pret.-pres.* to dare, 335. See *ga-daúrsan*.  
 dáupeins, *sf.* the peril of death.  
 dáupjan, *wv.* I, to put to death. OE. *diedan*.  
 \*dáupnan, *wv.* IV, see *ga-dáupnan*.  
 dáups, *aj.* dead, 390. OE. *dēad*, OHG. *tōt*.  
 dáupus, *sm.* death, 11, 15, 84, 203. OE. *dēap*, OHG. *tōd*.  
 deigan, *sv.* I, to knead, form of earth, 300.  
 \*dēps, *sf.* deed, 172, 199. OE. *dæd*, OHG. *tāt*. See *ga-dēps*.  
 diabaúlus, diabulus, *sm.* devil. OE. *dēofol*, OHG. *tiufal*, from Gr. διάβολος through Lat. *diabolus*.  
 digans, *pp.* made of earth.  
 dis-dáiljan, *wv.* I, to share, divide, 408.  
 dis-hniupan, *sv.* II, to break asunder, 302. Cp. OE. *ā-hneōpan*, to pluck.  
 dis-sitan, *sv.* V, to settle upon, seize upon, 408.  
 dis-skreitan, *sv.* I, to rend, tear, 300.  
 dis-skritnan, *wv.* IV, to become torn, be rent apart, 175 note 3, 331.  
 dis-taheins, *sf.* dispersion, 361.  
 dis-tahjan, *wv.* I, to waste, destroy, 408.

dis-táiran, *sv.* IV, to tear to pieces, 408.  
 dis-wilwan, *sv.* III, to plunder, 408.  
 dis-wiss, *sf.* dissolution, 361.  
 diupei, *wf.* depth, 212, 383. OE. *diepe*, OHG. *tiufi*.  
 diupiā, *sf.* depth, 384.  
 diups, *aj.* deep, 23, 86, 105, 129, 160, 172, 227, 390. OE. *dēop*, OHG. *tiof*.  
 dius (gen. *diuzis*), *sn.* wild beast, 175, 182. OE. *dēor*, OHG. *tior*.  
 diwan, *sv.* V, to die, 308, 436; *pata diwanō*, that which is mortal, mortality.  
 dōmjan, *wv.* I, to judge, 320. OE. *dēman*, OHG. *tuomen*.  
 dōms, *sm.* judgment, knowledge, opinion, 45, 122. OE. *dōm*, OHG. *tuom*.  
 \*draban, *sv.* VI, see *ga-draban*.  
 dragan, *sv.* VI, to carry, drag, 15. OE. *dragan*, OHG. *tragan*.  
 dragk, *sn.* a drink, 354. OHG. *tranc*.  
 dragkjan, *wv.* I, to give to drink, 320. OE. *drenkan*, OHG. *trenken*.  
 dráibjan, *wv.* I, to drive, trouble, vex, 320. OE. *dræfan*, OHG. *treiben*.  
 drakma, *wm.* drachma. From Gr. δραχμή through Lat. *drachma*. See note to Luke xv. 8, 9.  
 draúhsna, *sf.* crumb, fragment.  
 draúhtinassus, *sm.* warfare, 381.  
 draúhtihōn, *wv.* II, to war, 425.  
 dreiban, *sv.* I, to drive, 300. OE. *drīfan*, OHG. *trīban*.  
 drigkan, *sv.* III, to drink, 17, 158, 304, 436. OE. *drincan*, OHG. *trinkan*.

drīugan, *sv.* II, to serve as a soldier, 302. O.E. drēogan.

drīusan, *sv.* II, to fall, fall down, fall upon, press against, crowd upon, 9, 172. O.E. drēosan.

drīusō, *wf.* slope, 211.

drōbjan, *av.* I, to cause trouble, stir up, excite to uproar. O.E. drēfan, OHG. truoben.

drōbnan, *wv.* IV, to become anxious, troubled.

drugkanei, *wf.* drunkenness, 212, 354.

drus, *sn.* fall, 175, 196 note 1, 354. O.E. dryre.

du, *prep. c. dat.* to, towards, against, in, 350; du maúrgina, to-morrow, 347; du þamma ei, to the end that, because.

du-at-gaggan, *sv.* VII, to go to, come to, 409.

du-at-rinnan, *sv.* III, to run to.

du-at-sniwan, *sv.* V, to hasten towards, 5.

\*dugan, *pret.-pres.* to be good for, profit, 334. O.E. dugan, OHG. tugan.

du-ga-windan, *sv.* III, to entangle.

du-ginnan, *sv.* III, to begin, undertake, 34, 304, 409, 430. O.E. be-ginnan, OHG. bi-ginnan.

du-hvē, *av.* why, wherefore.

dulþs, *sf.* feast, 221 and note. OHG. tuld.

\*dumbnan, *wv.* IV, see af-dumbnan.

dumbs, *aj.* dumb, 161, 227. O.E. dumb, OHG. tumb.

du-rinnan, *sv.* III, to run to, 409.

du-stōdjān, *wv.* I, to begin, 409.

du-þē, dupþē, *cj.* therefore, because, besides, on that account, 351; dupþē ei, to the end that, because.

·dūþi, *suffix*, 382.

dwala-waúrdei, *wf.* foolish talking, 389.

dwalipa, *sf.* foolishness, 384.

dwalmōn, *wv.* II, to be foolish, 325. O.E. dwolma, OHG. twalm, chaos, bewilderment, stupefaction.

dwals, *aj.* foolish, 149, 227. Cp. O.E. ge-dwola, OHG. ga-twola, error.

ei, *cj.* that, so that, 351; *interr. part.* whether; *rel. part.* used as suffix, 270-2; also used alone, for saei, sōei, þatei; du þamma ei, to the end that, because.

·eiga-, *suffix*, 394.

·eina-, *suffix*, 395.

·eini, *suffix*, 388.

eisarn, *sn.* iron, 182; eisarna bi fótuns gabugana and ana fótum eisarna, fetters. O.E. isen, isern, iren, OHG. isan, isarn.

eisarneins, *aj.* iron.

ei-þan, *cj.* therefore, 351.

fadar, *m.* father, 15, 16, 41, 55, 65, 87, 91, 136, 158, 160, 173, 216. O.E. fæder, OHG. fater.

fadrein, *sn.* paternity; *pl.* parents, 173; with *masc.* attribute and *pl. v.* as þáí fadrein is jah qéþun, and his parents said.

fadreins, *sf.* family, race, lineage, 199.

faginōn, *wv.* II, to rejoice, be glad, 137, 325, 425. O.E. fægnian, OHG. faginōn.

fagrs, *aj.* beautiful, suitable, fit, 227, 390. O.E. fæger, OHG. fagar.

fahan, *sv.* VII, to seize, catch,

grasp, lay hands on, 4, 59, 142, 313. OE. fōn, OHG. fāhan.  
 fahēps, *sf.* joy, gladness, 5, 137, 199.  
 faian, *wv.* III, to find fault with, 10.  
 faihu, *sn.* cattle, property, possessions, money, 7, 8, 10, 18, 88, 92, 116, 128, 164, 205. OE. feoh, OHG. fihu.  
 faihu-frikei, *wf.* covetousness, greed.  
 faihu-gairnei, *wf.* covetousness, 389.  
 faihu-gairns, *aj.* avaricious, 397. OE. georn, OHG. gern, eager.  
 fair-āhan, *pret.-pres.* to partake of, 339.  
 fair-greipan, *sv.* I, to seize, catch hold.  
 faírguni, *sn.* mountain, 167, 187. Cp. OE. firgen-gát, mountain goat.  
 fairhús, *sn.* world, 203. OE. feorh, OHG. ferah, life.  
 faírina, *sf.* accusation, charge, cause. OE. firen, OHG. firina.  
 faírinōn, *wv.* II, to accuse. OE. firenan, OHG. firinōn.  
 fairneis, fairns, *aj.* old, 231.  
 faírra, *av.* far, far off; followed by *dat.* far from; *prep.* (after verbs of motion) from, 158. OE. feor, OHG. ferro.  
 fairraþrō, *av.* from afar, 348.  
 fair-weitjan, *wv.* I, to gaze around.  
 fair-weitl, *sn.* spectacle, 362.  
 falpan, *sv.* VII, to fold, close, 313. OE. fealdan, OHG. faldan.  
 ·falþs, *aj.* -fold; ainfalþs, onefold, simple; fidurfalþs, fourfold. OE. -feald, OHG. -falt.

fana, *um.* bit of cloth, patch, 208. OE. fana, OHG. fano.  
 faran, *sv.* VI, to fare, go, 65, 79, 100, 124, 160, 309. OE. OHG. faran.  
 fastan, *wv.* III, to fast, hold firm, keep, 328. OE. fæstan, OHG. fastēn.  
 fastubni, *sn.* fasting, observance, 158 note, 187, 386.  
 fapa, *sf.* hedge. MHG. vade.  
 ·faps, *sn.* master. Cp. Gr. πότις from \*πότις, husband, Lat. hos-pes (gen. hos-pitis), he who entertains a stranger, a host.  
 faúhō, *wf.* fox. OHG. foha.  
 faír, *prep. c. acc.* for, before, by, to, along, from, concerning, 350; *av.* before.  
 faúra, *prep. c. dat.* before, for, on account of, from: *av.* before, 90, 348, 350. OHG. fora.  
 faúra-daiúri, *sn.* street, *lit.* the space before a door or gate, 364.  
 faúra-gagga, *um.* steward, governor, 208, 364.  
 faúra-gaggan, *sv.* VII, to go before, 441.  
 faúra-gaggja, *um.* governor.  
 faúra-ga-tehan, *sv.* I, to inform beforehand, foretell, 411.  
 faúra-häh (faú-häh), *sn.* curtain, veil, 74, 363, 364.  
 faúra-mapleis, *sn.* ruler, prince, chief, 185, 364.  
 faúra-qipan, *sv.* V, to prophesy, foretell.  
 faúra-standan, *sv.* VI, to rule, govern, stand near, 411.  
 faúra-tani, *sn.* sign, wonder, 364.  
 faúr-baúhts, *sf.* redemption, 363.  
 faúr-bi-gaggan, *sv.* VII, to go before, precede.

faúr-biudan, *sv.* II, to forbid, command, 410.

faúr-gaggan, *sv.* VII, to pass by, 410.

faúr-häh, see faúra-häh.

faúr-heti, *wf.* fear, astonishment.

faúrhtjan, *wv.* I, to fear, be afraid, 320, 428. OE. forhtian, OHG. furhten.

faúrhts, *aj.* fearful, afraid. OE. OHG. forht.

faúr-lageins, *sf.* a putting before, exhibiting, 363; hlaibös faúrlageináis, shew-bread.

faúr-qibán, *sv.* V, to make excuse, excuse, 410.

faúr-sniwan, *sv.* V, to hasten before, anticipate, 410.

faúr-stasseis, *sm.* chief, ruler, 363.

faúr-þis, *av.* first, beforehand, formerly, 345.

faúr-þizei, *çj.* before that, 351.

\*fáus (*masc. pl.* fawái), *aj.* few, 149, 232. OE.fea, OHG. fao, fo.

\*feinan, *wv.* III, see in-feinan.

féra, *sf.* region, district, 77, 97, 192. OHG. féra, fiara.

fidur-dögs, *aj.* space of four days, 257 note. Cp. OE. dögor, day.

fidur-falps, *num.* fourfold, 257.

fidur-ragineis, *sm.* tetrarchate, 257 note.

fidwör, *num.* four, 25, 89 note, 134 note, 149, 158, 173, 247, 252. OE. feower, OHG. feor, fier.

fidwör-taishun, *num.* fourteen, 247.

fidwör tigjus, *num.* forty, 247.

figgra-gulp, *sn.* finger-ring, 389.

figgrs, *sm.* finger, 17, 158, 166, 354. OE. finger, OHG. finger.

fijan, *wv.* III, to hate, 152, 328. OE. fēog(e)an, OHG. fiēn.

fijands (hands), *m.* enemy, 20, 218, 379. OE. fēond, OHG. fiant.

fijaþwa (fiaþwa), *sf.* hatred, 192, 387.

filhan, *sv.* III, to hide, conceal, bury, 18, 122, 137, 164, 304. OE. fēolan, OHG. felhan.

filigri (filegri), *sn.* den, cave, hiding-place.

\*fill, *sn.* skin, hide. OE. fell, OHG. fel, see þrūts-fill.

filleins, *aj.* leathern, 395. Cp. OE. fell, OHG. fel, skin.

filu, *neut. aj.*, also used adverbially, great, very much, 88, 116, 205 note, 427. OE. fela, feola, feolu, OHG. filu.

filu-ga-láufs (filugaláubs), *aj.* very precious, costly.

filusna, *sf.* multitude.

filu-waúrdei, *wf.* much talking, 389.

filu-waúrdjan, *wv.* I, to talk much, use many words.

fimf, *num.* five, 16, 60, 88, 134 note, 160, 247, 258. OE. fif, OHG. fimf, finf.

fimfta-, *num.* fifth, 253.

fimf-taihun, *num.* fifteen, 247, 252.

fimfta-taihunda, *num.* fifteenth, 253.

fimf tigjus, *num.* fifty, 247.

finþan, *sv.* III, to find, find out, know, learn, hear, 28, 172, 304. OE. OHG. findan.

fishja, *wm.* fisher, 153 note, 208, 354.

fishkön, *wv.* II, to fish, 325, 400.

fisks, *sm.* fish, 6, 38, 68, 93, 128, 180, 353. OE. OHG. fisc.

fitan, *sv.* V, to travail in birth, 308.

**flōdus**, *sf.* flood, stream, 45, 79, 136. OE. *fiōd*, OHG. *fiuot*.  
**\*flōkan**, *sv.* VII, to lament, bewail, 313 note 4. OHG. *fluachan*, *sv.* *fluohōn*, *wv.* to curse.  
**fōdeins**, *sf.* meat, food.  
**fōdjan**, *wv.* I, to feed, nourish, bring up, 138, 320, 400. OE. *fēdan*, OHG. *fuoten*.  
**fōn**, *n.* fire, 222.  
**fōtu-baúrd**, *sn.* footstool, 389. OE. *fōt-bord*.  
**fōtus**, *sm.* foot, 45, 79, 87, 100, 128, 129, 203, 353. OE. *fōt*, OHG. *fuoz*.  
**fra-bugjan**, *wv.* I, to sell, 428.  
**fra-dáiljan**, *wv.* I, to divide, distribute.  
**fra-gibān**, *sv.* V, to give, grant, 412.  
**fra-gifts**, *sf.* a giving away, espousal, 138, 365. Cp. OE. OHG. gift.  
**fra-hinþan**, *sv.* III, to capture, imprison, 304; **fra-hunþans**, prisoner.  
**fraishnan**, *sv.* V, to ask, ask questions, 308 and note, 427. OE. *frignan*, OHG. *gefregnan*.  
**fráisan**, *sv.* VII, to tempt, 312 note, 313. OE. *frásian*, OHG. *freisōn*.  
**fráistubni**, *sf.* temptation, 158 note, 194, 386.  
**fra-itan**, *sv.* V, to eat up, devour, 2 note, 308 note, 412.  
**fráiw**, *sn.* seed, 149, 189 note 2.  
**fra-kunnan**, *pret.-pres.* to despise, 34, 428.  
**fra-kunþs**, *pp.* despised, 34. OE. *fracop*.  
**fra-létan**, *sv.* VII, to liberate, let free, leave, let down, permit, 412.  
**fra-léts**, *sm.* forgiveness, remission, deliverance.

**fra-léwjan**, *wv.* I, to betray.  
**fra-liusan**, *sv.* II, to lose, 86, 105, 122, 302, 412, 428. OE. *for-léosan*, OHG. *für-liosan*.  
**fra-lusnan**, *wv.* IV, to perish, go astray, be lost, 331.  
**fra-lusts**, *sf.* loss, perdition, 95, 122, 199, 365. OHG. *for-lust*.  
**fram**, *prep. c. dat.* from, by, since, on account of, 350; **fram himma**, henceforth, 267; **fram himma nu**, henceforth, 347. OE. from, OHG. *fram*.  
**fram-aldrs**, *aj.* of great age, 366, 391. Cp. OE. *ealdor*, OHG. *altar*, age, life.  
**fram-gähts**, *sf.* progress, furtherance, 74, 366.  
**framis**, *av.* further, onward, 345. O.Icel. *fremr*.  
**fram-wairpis**, *av.* henceforward.  
**fra-niman**, *sv.* IV, to receive, take, 412.  
**fra-qiman**, *sv.* IV, to expend, spend, 428.  
**fra-qisteins**, *sf.* waste, 365.  
**fra-qistjan**, *wv.* I, to destroy, 412, 428.  
**fra-qistnan**, *wv.* IV, to perish, be destroyed, 331.  
**fra-qíjan**, *sv.* V, to curse.  
**fra-slindan**, *sv.* VI, to swallow up, 304. OHG. *fir-slíntan*.  
**frapi**, *sn.* understanding, 187, 354.  
**frapjan**, *sv.* VI, to understand, perceive, think, know, 122, 137, 171, 309, 310, 428.  
**frauja**, *sm.* master, lord, 208. OE. *frēa*, OHG. *frō*.  
**fráujinōn**, to be lord *or* king, rule, 325, 381, 425.  
**fráujinōnds**, *m.* ruler, 218.  
**fra-wairpan**, *sv.* III, to cast away.

fra-wairþan, *sv.* III, to corrupt, 436.  
 fra-wardjan, *wv.* I, to destroy, spoil, corrupt, disfigure, 137 note, 152, 153, 320, 322, 412. OE. wierdan, OHG. far-werten.  
 fra-waúrhts, *sf.* evil-doing, sin, 199, 365. OE. for-wyrht.  
 fra-waúrhts, *aj.* sinful; *subs.* sinner. OHG. fra-woraht.  
 fra-waúrkjan, *wv.* I, to sin, 428. OE. for-wyrkan.  
 fra-weit, *sn.* vengeance, revenge, 365. OE. wite, OHG. wizzi, punishment.  
 fra-weitan, *sv.* I, to avenge. OHG. far-wizan.  
 fra-weitands, *m.* avenger, 218.  
 fra-wilwan, *sv.* III, to rob, take forcibly.  
 fra-wisan, *sv.* V, to spend, exhaust.  
 frei-hals, *sm.* freedom, 175, 179 note 2, 389. OE. fréols.  
 freis, *aj.* free, 153, 229, 427. OE. fréo, OHG. fri.  
 frijaþwa (friaþwa), *sf.* love, 387.  
 frijón, *wv.* II, to love, 325. OE. fréog(e)an.  
 frijöndi, *sf.* friend, 89, 194.  
 frijönds, *m.* friend, 152, 217, 379. OE. fréond, OHG. friunt.  
 \*friks, *aj.* greedy. OHG. freh.  
 fri-sahts, *sf.* example.  
 frödaba, *av.* wisely.  
 frödei, *wf.* understanding, wisdom, 122, 137, 212.  
 fröps, *aj.* wise, 227. OE. fröd, OHG. fruot.  
 fruma, *aj.* the former, prior, first, 246, 253, 254, 430; fruma sabbatō, the day before the Sabbath. OE. forma.  
 fruma-baúr, *sm.* first-born, *spe* § 175.

frumists, *aj.* first, foremost, best, chief (men), 246, 253, 345.  
 frums, *sm.* beginning.  
 fugls, *sm.* bird, fowl, 22, 159, 168, 180, 354. OE. fugol, OHG. fogal.  
 fula, *wm.* foal. OE. fola, OHG. folo.  
 fulgins, *aj.* hidden, 122, 137, 227, 294.  
 fulhsni, *sn.* the thing hidden, a secret, 354.  
 fulla-fahjan, *wv.* I, to satisfy, serve.  
 fulla-tójis, *aj.* perfect, 229.  
 fulleip̄s, *sf.* or fulleip̄, *sn.* fulness.  
 fulljan, *wv.* I, to fill, fulfil, 427. OE. fyllan, OHG. fullen.  
 fullnan, *wv.* IV, to become full, 283, 329, 330, 427.  
 fullō, *wf.* fulness, 211.  
 fulls, *aj.* full, 16, 56, 139, 158, 160, 227, 330, 390, 427, 430. OE. full, OHG. fol.  
 fuls, *aj.* foul, 45, 82. OE. OHG. ful.  
 funisks, *aj.* fiery, 396.  
 ga, *prefix*, 367, 413.  
 ga-áiginōn, *wv.* II, to take possession of, get an advantage of, 425. OE. ágnian, OHG. eiginen.  
 ga-áistán, *wv.* III, to reverence.  
 ga-áiwiskōn, *wv.* II, to ill-treat, make ashamed. Cp. OE. æwisc, disgrace.  
 ga-arman, *wv.* III, to have pity on, pity.  
 ga-bairan, *sv.* IV, to bring forth, compare.  
 ga-bairhteins, *sf.* appearance, manifestation.  
 ga-bairhtjan, *wv.* I, to declare, reveal, manifest.

ga-batnan, *wv.* IV, to profit, benefit, 331.

ga-bauan, *wv.* III, to dwell.

ga-baúrjaba, *av.* gladly, willingly. Cp. OE. *ge-byrian*, OHG. *gi-burren*, to be fitting, proper.

ga-baúrjóþus, *sm.* pleasure, 385.

ga-baúrþi-waúrda, *sn. pl.* genealogy, 389.

ga-baúrþs, *sf.* birth, birth-place, native country, generation, 199, 367; *mei gabaúrþaís*, birthday. OE. *ge-byrd*, OHG. *gi-burt*.

gabei, *wf.* riches, 122, 354.

gabigs (*gabeigs*), *aj.* rich.

ga-bindan, *sv.* III, to bind, 413.

ga-biugan, *sv.* II, to bend.

ga-bleipjan, *wv.* I, to pity. Cp. OE. *blipe*, OHG. *blide*, glad, cheerful.

ga-blindjan, *wv.* I, to blind.

ga-blindnan, *wv.* IV, to become blind, 331.

ga-bötjan, *wv.* I, to make useful; *aftra gabötjan*, to restore.

ga-brannjan, *wv.* I, to burn, 320. OE. *bærnan*, OHG. *brennen*.

ga-brikan, *sv.* IV, to break.

ga-bruka, *sf.* fragment, 367. OHG. *brocko*.

ga-bundi, *sf.* bond, 122.

ga-daban, *sv.* VI, to beseem, happen, befall, 310. Cp. OE. *ge-dafen*, fitting.

ga-dáiljan, *wv.* I, to divide, 413.

ga-dars, *pret.-pres.* I dare, 335. OE. dear(r), OHG. *gi-tar*.

ga-dáubjan, *wv.* I, to make deaf, harden.

ga-dáúrsan, *pret.-pres.* to dare, 71, 335. OE. \**durran*, OHG. *gi-turran*.

ga-dáúþnan, *wv.* IV, to die, perish, 331.

ga-déþs, *sf.* deed, 43, 75, 97, 122, 132.

ga-dófs, *aj.* becoming, fit, 367.

ga-dómjan, *wv.* I, to judge, pronounce judgment, condemn.

ga-draban, *sv.* VI, to hew out, 310.

ga-dragan, *sv.* VI, to heap up, heap together, 310. OE. *dragan*, OHG. *tragan*, to draw.

ga-dragkjan, *wv.* I, to give to drink.

ga-draúhts, *sm.* soldier.

ga-driusan, *sv.* II, to fall, be cast.

ga-dröbnan, *wv.* IV, to become troubled, anxious.

ga-fáhan, *sv.* VII, to catch, take, seize, overtake, apprehend as a criminal, 74, 413.

ga-fáhs, *sm.* a catch, haul, 74.

ga-fastan, *wv.* III, to keep, support, hold fast.

ga-fáúrds, *sf.* chief council.

ga-fáurs, *aj.* well-behaved, 234.

ga-filh<sup>2</sup> *sn.* burial, 354, 367.

ga-filhan, *sv.* III, to hide, conceal, bury.

ga-fraíhnan, *sv.* V, to find out, learn by inquiry, ask, seek.

ga-fráujinón, *wv.* II, to exercise lordship.

ga-fulljan, *wv.* I, to fill, 413.

ga-fullnan, *wv.* IV, to become full, fill.

ga-gaggan, *sv.* VII, to collect, assemble, come to pass; also with *sik*.

ga-ga-máinjan, *wv.* I, to make common, to defile.

ga-geigan, *wv.* III, to gain, 328.

gaggan, *sv.* VII, to go, 74,

158, 313 note 1, 321 note 2; *pret.* iddja. OE. OHG. *gan-* *gan*.  
 gaggs, *sm.* road, way. OE. OHG. *gang*.  
 ga-*gréfts*, *sf.* order, decree.  
 ga-*gudaba*, *av.* godly.  
 ga-*gudei*, *wf.* piety, godliness, 212.  
 • ga-*gups* (*guds*), *aj.* godly, pious, 367, 391.  
 ga-*haban*, *wv.* III, to have, hold, secure, possess, lay hold on.  
 ga-*haftjan* *sik*, *wv.* I, to join oneself to, join, 331.  
 ga-*haftnan*, *wv.* IV, to be attached to. Cp. OE. *hæft*, OHG. *haft*, bond, fetter.  
 ga-*hähjō*, *av.* in order, connectedly, 74.  
 ga-*háiljan*, *wv.* I, to heal.  
 ga-*háilnan*, *wv.* IV, to become whole, be healed, 331.  
 ga-*háit*, *sn.* promise, 354. OE. *ge-hät*, OHG. *ga-heiz*.  
 ga-*háitan*, *sv.* VII, to call together, promise, 413.  
 ga-*háusjan*, *wv.* I, to hear.  
 ga-*hnáiwjan*, *wv.* I, to lower, abase.  
 ga-*hráineins*, *sf.* cleansing.  
 ga-*hráinjan*, *wv.* I, to cleanse, make clean, 427.  
 ga-*hugds*, *sf.* thought, mind, conscience, 199, 367. OE. *ge-hygd*, OHG. *gi-hugt*.  
 ga-*huljan*, *wv.* I, to cover, conceal.  
 ga-*hratjan*, *wv.* I, to sharpen, incite, entice, 138. OE. *hwettan*, OHG. *wezzan*.  
 ga-*hreitjan*, *wv.* I, to whiten. OE. *hwitan*, OHG. *hwizzen*.  
 ga-*hrötjan*, *wv.* I, to threaten, rebuke, strictly charge.  
 ga-*gáinna*, *wm.* Gehenna, hell. Gr. γέέννα.

ga-*iddja*, see *ga-gaggan*.  
 gáidw, *sn.* want, lack, 189 note 2. OE. *gäd*, *gæd*.  
 gaírda, *sf.* girdle. Cp. OE. *gyrdel*, OHG. *gurtil*.  
 \*gaírdan, *sv.* III, see *uf-gaírdan*.  
 gaírnjan, *wv.* I, to be fain or willing, desire, wish, long for, 427. OE. *giernan*.  
 \*gaírns, *aj.* desirous, eager. OE. *georn*, OHG. *gern*.  
 gáiru, *sn.* goad, sting, 205 note. OE. *gár*.  
 \*gáisjan, *wv.* I, see *us-gáisjan*.  
 gáiteins, *aj.* belonging to a goat; *neut.* gáitein, young goat, kid. OE. *gæten*, OHG. *geizin*.  
 gáits, *sm.* goat. OE. *gät*, OHG. *geiz*.  
 ga-juk, *sn.* pair, 367.  
 ga-juka, *wm.* companion, 208.  
 ga-jukō, *wf.* parable, comparison, 211.  
 ga-kannjan, *wv.* I, to make known.  
 ga-kiusan, *sv.* II, to approve, 413.  
 ga-kunnan, *wv.* III, to recognize, observe, consider, read, 328.  
 ga-kunps, *sf.* appearance, persuasion.  
 ga-kusts, *sf.* test, 199, 354, 367.  
 ga-lagjan, *wv.* I, to lay, lay down, set, place, make.  
 ga-laisjan, *wv.* I, to teach.  
 ga-láista, *wm.* follower; ga-láista wisan, to follow.  
 ga-láistjan, *wv.* I, to follow.  
 ga-lapōn, *wv.* II, to invite, call together.  
 ga-láubeins, *sf.* faith, belief, 200.  
 ga-láubjan, *wv.* I, to believe,

122, 161, 200, 320, 413. OE. *ge-liefan*, OHG. *gi-louben*.  
*ga-läugnjan*, *wv.* I, to be hid, lie hid.  
*ga-läusjan*, *wv.* I, to loose, loosen.  
*ga-leikan*, *wv.* III, to please, take pleasure in, 436.  
*ga-leikō*, *av.* like, in the same manner, 344. OE. *ge-līce*, OHG. *gi-līho*.  
*ga-leikōn*, *wv.* II, to liken, compare, resemble, be like, 325.  
*ga-leiks*, *aj.* like, similar, 227. OE. *ge-līc*, OHG. *gi-līh*.  
*ga-leipan*, *sv.* I, to go, travel, come, 300. OE. *līpan*, OHG. *līdan*.  
*ga-lēwjan*, *wv.* I, to give up, betray.  
*galga*, *wm.* cross, gallows, 208. OE. *gealga*, OHG. *galgo*.  
*ga-lisan sik*, *sv.* V, to gather together, meet together, assemble, 413.  
*ga-liug*, *sn.* lie; *galiug weitwōdjan*, to bear false witness.  
*ga-liugan*, *wv.* III, to marry.  
*ga-liuga-praūfētus*, *sn.* false prophet.  
*ga-liuga-weitwōps* (-*wōd*), *sn.* false witness.  
*ga-liuga-xristus*, *sn.* false Christ.  
*ga-liuhtjan*, *wv.* I, to bring to light, illumine.  
*ga-lükān*, *sv.* II, to shut, lock, 82, 102, 280, 302 and note. OE. *lūcan*, OHG. *lūhhān*.  
*ga-luknan*, *wv.* IV, to be shut up.  
*ga-máindūps*, *sf.* community, 382.  
*ga-máinjan*, *wv.* I, to make common, defile.  
*ga-máins*, *aj.* common, un-  
 clean, 234. OE. *ge-māne*, OHG. *gi-meini*.  
*ga-máips* (-*máids*), *aj.* weak, feeble, bruised. OE. *ge-mædd*, OHG. *gi-meit*, mad.  
*ga-malwjan*, *wv.* I, to bruise.  
*ga-man*, *sn.* fellow-man, companion, partner, 367.  
*ga-manwjan*, *wv.* I, to prepare, make ready.  
*ga-marzjan*, *wv.* I, to offend.  
*ga-matjan*, *wv.* I, to eat.  
*ga-máudeins*, *sf.* remembrance.  
*ga-máudjan*, *wv.* I, to remember, remind.  
*ga-maúrgjan*, *wv.* I, to curtail, cut short.  
*ga-mēljan*, *wv.* I, to write, enroll; *pata gamēlidō*, writing, scripture.  
*ga-minþi*, *sn.* remembrance.  
*ga-mōt*, *pret.-pres.* I find room, 338. OE. *mōt*, OHG. *muoz*, I may.  
*\*ga-mōtan*, *pret.-pres.* to find room, to have room, 338.  
*ga-mōtjan*, *wv.* I, to meet, 320. OE. *ge-mētan*.  
*ga-munan*, *pret.-pres.* to be think, remember.  
*ga-munds*, *sf.* remembrance, 54, 199, 354, 367. OE. *ge-mynd*, OHG. *gi-munt*.  
*ga-nah*, *pret.-pres.* it suffices, 336. Cp. OE. *be-neah*.  
*ga-náitjan*, *wv.* I, to treat shamefully. OE. *nātan*, OHG. *neizen*.  
*ga-nasjan*, *wv.* I, to save, 413.  
*ga-niman*, *sv.* IV, to take to oneself, take with one, conceive.  
*ga-nipnan*, *wv.* IV, to mourn, be sorrowful. Cp. OE. *ge-nipan*, to grow dark.  
*ga-nisan*, *sv.* V, to be saved, become whole, recover, 137 note, 174, 175 note, 308, 322.

OE. *ge-nesan*, OHG. *gi-nesan*.  
*ga-nists*, *sf.* salvation, health, 199, 354. OHG. *gi-nist*.  
*ga-nipjis*, *snt.* kinsman.  
*ga-niutan*, *sv.* II, to catch with nets, catch.  
*ga-nōhs*, *aj.* enough, sufficient, numerous, 430. OE. *ge-nōh*, OHG. *gi-nuog*.  
*ga-qiman*, *sv.* IV, to assemble, come together, 34, 436.  
*ga-qiss*, *sf.* consent, 226 note, 354.  
*ga-qiss*, *aj.* consenting, 226 note.  
*ga-qijan*, *wv.* I, to give life to, 319.  
*ga-qunan*, *wv.* IV, to be made alive, 331.  
*ga-qumps*, *sf.* assembly, synagogue, 87, 122, 199, 354, 367.  
*ga-raihte*, *wf.* righteousness, 212.  
*ga-raihteins*, *sf.* righteousness.  
*ga-raihts*, *aj.* righteous, just.  
*ga-ráips* (-räids), *aj.* due, fixed, appointed. OE. *ge-räde*, OHG. *bi-reiti*, ready.  
*ga-rabjan*, *sv.* VI, to count, 310. Cp. OHG. *redñn*, to speak.  
*ga-razna*, *wm.* neighbour.  
*ga-raznō*, *wf.* female neighbour.  
*garda*, *wm.* yard, fold, 208. OHG. *garto*, garden.  
*garda-waldands*, *m.* ruler or master of the house, 389.  
*gards*, *sm.* house, household, court, 173, 197. OE. *geard*, OHG. *gart*.  
*ga-rēdan*, *sv.* VII, to reflect upon, 75, 314. OE. *rādan*, OHG. *rātan*, to advise.  
*ga-rinnan*, *sv.* III, to run, hasten together, come together, 413, 436.  
*ga-rūni*, *sn.* consultation, counsel, 187. OE. *ge-rýne*, OHG. *gi-rüni*, a secret.  
*ga-runs*, *sf.* market-place, street, 199.  
*ga-sahts*, *sf.* reproof.  
*ga-saflwan*, *sv.* V, to see, behold, perceive.  
*ga-sakan*, *sv.* VI, to rebuke, reprove.  
*ga-saltōn*, *wv.* II, to anoint.  
*ga-satjan*, *wv.* I, to set, lay, place, add, appoint, restore; *gasatjan namō*, to surname.  
*ga-sigqan*, *sv.* III, to sink.  
*ga-sinþja* (-sinþa), *wm.* companion, 208. OE. *ge-siþ*, OHG. *gi-sind*.  
*ga-sitan*, *sv.* V, to sit, sit down.  
*ga-skrafts*, *sf.* creation, creature, 34, 138, 199, 354, 367. OE. *ge-sceaft*, OHG. *gi-skaft*.  
*ga-skáidnan*, *wv.* IV, to become parted, 331.  
*ga-skapjan*, *sv.* VI, to create, make, 310. OE. *scieppan*, OHG. *skephen*.  
*ga-skáþjan*, *wv.* I, to injure.  
*ga-skeirjan*, *wv.* I, to make clear, interpret.  
*ga-sköhi*, *sn.* pair of shoes.  
*ga-sköhs*, *aj.* shod.  
*ga-slawan*, *wv.* III, to be still, be silent.  
*ga-sleipjan*, *wv.* I, to slight, injure; *gasleipjan sik*, to be injured in, suffer loss of.  
*ga-sméitan*, *sv.* I, to smear, 300. OE. *be-smítan*, OHG. *bi-smízan*.  
*ga-söþjan*, *wv.* I, to fill, satisfy, 122.  
*ga-stagqjan*, *wv.* I, to dash against.  
*ga-staldan*, *sv.* VII, to possess, 312 note, 313. OE. *stealdan*.

ga-standan, *sv.* VII, to stand fast, stand still, remain, be restored.

ga-staúrnan, *wv.* IV, to become dry, dry up, pine away. OHG. *gi-storchanēn*, to become rigid or hard.

ga-stráujan, *wv.* I, to strew, furnish.

gasts, *sm.* guest, 6, 39, 65, 87 note 1, 88 and note, 91, 107, 110, 117, 128, 133, 134, 153, 167, 175, 196. OE. *giest*, OHG. *gast*.

ga-supón, *wv.* II, to season.

ga-swéran, *wv.* III, to glorify, make known.

ga-swi-kunþjan, *wv.* I, to make known, proclaim.

ga-swiltan, *sv.* III, to die.

ga-swōgjan, *wv.* I, to sigh. OE. *swēgan*, to resound.

ga-táiran, *sv.* IV, to tear to pieces, destroy, break, 122, 306, 413. OE. *teran*, OHG. *zeran*.

ga-tamjan, *wv.* I, to tame, 318. OE. *temian*.

ga-táujan, *wv.* I, to do, make, perform.

ga-táura, *wm.* tear, rent, 122, 208, 354.

ga-táurþs, *sf.* destruction, 199.

ga-teihan, *sv.* I, to tell, relate, proclaim, make known, show, 18, 48, 69, 300. OE. *tōn*, *tēon*, OHG. *zihan*, to accuse, *ga-tēmiba*, *av.* fitly, 344. Cp. OHG. *ga-zāmo*.

ga-tilaba, *av.* conveniently.

ga-tilōn, *wv.* II, to attain, obtain. OE. *tilian*, OHG. *zilōn*.

ga-tils, *aj.* fit, convenient. OE. *til*.

ga-timan, *sv.* IV, to suit, 306. OHG. *zeman*.

ga-timrjan (timbrjan), *wv.* I, to build.

ga-timrjō, *wf.* building, 211.

ga-tiuhan, *sv.* II, to draw, lead, bring, take.

ga-trauan, *wv.* III, to trust, entrust, be persuaded.

gatwō, *wf.* street, 211. OHG. *gazza*.

ga-þahan, *wv.* III, to be silent.

ga-þairsan, *sv.* III, to wither, 304.

ga-þarban, *wv.* III, to suffer want, abstain from, 427. OE. *þearfian*, OHG. *darbēn*.

ga-þáursnan, *wv.* IV, to become dry, dry up, wither away, 331.

ga-þiupjan, *wv.* I, to bless.

ga-þlaihan, *sv.* VII, to cherish, console, comfort, take in the arms, caress, 313 note 2. OHG. *flēhōn*.

ga-þliuhan, *sv.* II, to flee.

ga-þrafsteins, *sf.* comfort.

ga-þrask, *sm.* threshing-floor.

ga-þulan, *wv.* III, to suffer, endure.

gáuja, *wm.* countryman; used in *pl.* land, region.

gáumjan, *wv.* I, to perceive, see, behold, observe, 84, 320, 428. OE. *giemana*, OHG. *goumen*.

gáunōn, *wv.* II, to lament, 325.

gáunōþus, *sm.* mourning, lamentation, 382.

gáuriþa, *sf.* sorrow, 384.

gáurs, *aj.* sad, troubled, mournful, sorrowful, 227.

ga-wadjōn, *wv.* II, to pledge, betroth. OE. *weddan*, MHG. *wetten*.

ga-wagjan, *wv.* I, to stir, shake.

ga-wairpan, *sv.* III, to cast, cast down, throw down.

ga-wairþeigs, *aj.* at peace, peaceably disposed.

ga-wairþi, *sm.* peace, 183, 187.

ga-waknan, *wv.* IV, to awake, 331. OE. *ge-wæcnan*.

ga-waldan, *sv.* VII, to rule, bear rule.

ga-waljan, *wv.* I, to choose, choose out.

ga-wandjan, *wv.* I, to turn round, bring back; *with refl.* *pr.* to be converted, turn round, return, 413.

ga-wargjan, *wv.* I, to condemn. OE. *wiergan*, OHG. *fur-wergen*, to curse.

ga-wasjan sik, *wv.* I, to clothe.

ga-waúrki, *sn.* deed.

ga-waúrkjan, *wv.* I, to make, prepare, appoint.

ga-waúrstwa, *wm.* fellow-worker, 208, 367.

ga-weihan, *wv.* III, to sanctify.

ga-weisön, *wv.* II, to visit, 427. OHG. *wisön*.

gawi, *sn.* region, district, land, neighbourhood, 187. OHG. *gewi*, *gouwi*.

ga-widan, *sv.* V, to bind, join together, 308. OHG. *wetan*.

ga-wigan, *sv.* V, to shake down, 133, 308. OE. OHG. *wegan*.

ga-wiljis, *aj.* willing, 229.

ga-wrisqan, *sv.* III, to bear fruit, 304.

gazds, *sm.* sting, 173. OHG. *gart*.

\*geisnan, *wv.* IV, see *us-geisnan*.

giba, *sf.* gift, 4, 87, 89 and note, 90, 111, 114, 119, 120, 175, 191, 192, 354. OE. *giefu*, OHG. *geba*.

giban, *sv.* V, to give, 16, 17, 65, 91, 93, 122, 124, 138, 161, 167, 286 notes 2, 3, 307. OE. *giefan*, OHG. *geban*.

gibands, *m.* giver, 218.

gibla, *wm.* gable, pinnacle. OHG. *gibil*.

\*gifts, *sf.* see *fra-gifts*.

\*gildan, *sv.* III, see *us-gildan*.

gilstr, *sn.* tribute. OHG. *gelstar*.

gilstra-méleins, *sf.* taxation, taxing.

gilþa, *sf.* sickle.

gistra-dagis, *av.* to-morrow, 34, 347, 427. OE. *giestran-dæge*, OHG. *gesteron*, yesterday.

\*gitan, *sv.* V, see *bi-gitan*.

giutan, *sv.* V, to pour, 302. OE. *geötan*, OHG. *giozan*.

glaggwō, *av.* accurately, 89, 151, 344. Cp. OE. *gléaw*, OHG. *glau*, wise, skilful.

glaggwuba (glaggwaba), *av.* exactly, diligently, 151.

glitmunjan, *wv.* I, to shine, glitter, 316, 320.

göda-kunds, *aj.* of noble birth, 397.

gödei, *wf.* goodness, virtue, 383.

göljan, *wv.* I, to greet, salute, 320.

göps (göds), *aj.* good, 17, 167, 173, 226 note, 227, 245, 428. OE. *göd*, OHG. *guot*.

graba, *sf.* ditch, 192.

graban, *sv.* VI, to dig, 122, 161, 286 note 3, 309. OE. *grafan*, OHG. *graban*.

gras, *sn.* grass, blade of grass, 26, 182. OE. *græs*, OHG. *gras*.

grädags, *aj.* greedy, hungry, 227, 392. OE. *grædig*, OHG. *grättag*.

grédön, *wv.* II, to be greedy or hungry, 426.

greipan, *sv.* I, to seize, lay hold of, take (prisoner), 300. OE. *gripan*, OHG. *grifan*.

grétan, *sv.* VII, to weep, lament, 167, 314. O.Icel. *gráta*.

gréts, *sm.* weeping.

grōba, *sf.* den, hole, cave, 122.  
OHG. gruoba.

\*grundus, *sm.* ground. OE. grund, OHG. grunt.

grundu-waddjus, *sm.* and *sf.* foundation, 392.

guda-faírhts, *aj.* devout, god-fearing.

guda-láus, *aj.* godless, 397.

gud-hūs, *sn.* temple, 8, 26, 82, 174, 389. OE. OHG. hūs, house.

gudisks, *aj.* divine, 396.

gudja, *wm.* priest, 208, 354, 381, 425.

gudjinassus, *sm.* office of a priest, ministration, 381.

gudjinōn, *wv.* II, to be a priest, 381, 425.

gulp, *sn.* gold, 353. OE. OHG. gold.

gulpeins, *aj.* golden, 227, 395.

guma, *wm.* man, 33, 88, 133, 134, 158, 167, 208. OE. guma, OHG. gomo.

guma-kunds, *aj.* male, of the male sex, 397.

gumeins, *aj.* manlike, male, 395.

gunds, *sm.* or *sf.* cancer, canker. OE. gund, OHG. gunt, pus.

\*gutnan, *wv.* IV, see us-gutnan.

gup, *sm.* God, 70; neut. pl. guda, heathen gods. See note to Mark ii. 7. OE. goð, OHG. got.

gup-blōstreis, *sm.* worshipper of God, 138, 389.

haban, *wv.* III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do, 14, 76, 90, 112, 161, 164, 283, 326, 327, 432; ubil and ubilaba

haban, to be ill; wairs haban, to be worse; gafā- . hana haban, to hold captive; þœi habaidēdun ina gada- ban, what things should happen unto him; aftumist haban, to lie at the point of death; faírra haban sik, to be far from; habáip wisan, at, to be held, be ready for. OE. habban, OHG. habēn. hafjan, *sv.* VI, to raise, lift, bear up, carry, 128, 134, 137, 164, 310. OE. hebban, OHG. heffen. haftjan, *wv.* I, to join, cleave to. OE. hæftan, OHG. heft- en. \*hafts, *sf.*, see anda-hafts. Cp. OHG. haft, captivity. hāhan, *sv.* VII, to hang, 74, 96, 142, 313. OE. hōn, OHG. hāhan. háidus, *sm.* manner, way. OE. hād, OHG. heit. háifstjan, *wv.* I, to strive, fight. háifsts, *sf.* fight, strife. Cp. OE. hæst, violence. háihs, *aj.* half-blind, with one eye. Cp. Lat. caecus, blind. háiljan, *wv.* I, to heal, 320, 322, 400, 427. OE. hælan, OHG. heilen. \*háilnan, *wv.* IV, see ga-háilnan. háils, *aj.* whole, sound, safe, 22, 83, 227, 322, 390. OE. hāl, OHG. heil. háimōþli, *sn.* homestead, lands. OHG. heimōdil. háims, *sf.* village, town, country place, 199 note. OE. hām, OHG. heim. hairda, *sf.* herd, flock, 192. OE. heord, OHG. herta. \*hairdeis, *sm.* shepherd, 88, 110, 115, 152, 153, 154, 157, 184,

185. OE. *hierde*, OHG. *hirti*.  
 hairtei, *wf.*, a deriv. of *hairtō*.  
*hairtō*, *wn.* heart, 7, 18, 27, 67,  
 87, 89, 114, 119, 128, 129, 164,  
 170, 206, 213. OE. *heorte*,  
 OHG. *herza*.

hairus, *sm.* sword, 203. OE.  
*heoru*.

háit, *sn.* a naming, command-  
 ing; a deriv. of *háitan*.

háitan, *sv.* VII, to call, name,  
 order, command, invite, 10,  
 27, 33, 83, 103, 138, 282, 286  
 and note 3, 311, 312, 313, 426.  
 OE. *hátan*, OHG. *heizan*.

háiti, *sf.* order, command,  
 194.

háipi, *sf.* field, heath, 194.  
 OE. *hæp*, OHG. *heida*.

háipiwiisks, *aj.* wild, 396.

háipnō, *wf.* a heathen woman.  
 Cp. OE. *hæpen*, OHG. *heid-*  
 an, *aj.* heathen.

hakuls, *sm.* cloak. OE. *hacele*,  
 OHG. *hahhul*.

halbs, *aj.* half, 430. OE. *healf*,  
 OHG. *halp*.

haldan, *sv.* VII, to hold, take  
 care of, tend, feed, 22, 158,  
 173, 313. OE. *healdan*, OHG.  
*haltan*.

haldis, *av.* rather, more, 265  
 note, 345; *njē* haldis, not  
 the more so, by no means.  
 OHG. *halt*.

halja, *sf.* hell, 192. OE. *hell*,  
 OHG. *hella*.

hals, *sm.* neck, 174. OE.  
*heals*, OHG. *hals*.

hals-agga (for the probably  
 corrupt *bals-agga* of the  
 manuscript), *wn.* neck, 389.

halts, *aj.* halt, lame, 227. OE.  
*healt*, OHG. *halz*.

hamfs, *aj.* one - handed,  
 maimed. OHG. *hamf*.

hana, *wn.* cock, 87, 106, 107,  
 114, 117, 128, 206, 207. OE.  
*hana*, OHG. *hano*.

handugei, *wf.* cleverness,  
 wisdom, 383.

handugs, *aj.* clever, wise, 227.

handus, *sf.* hand, 172, 200.  
 OE. hand, OHG. *hant*.

handu-waúrhts, *aj.* wrought  
 by hand, 397.

hansa, *sf.* multitude, company,  
 band of men. OE. *hōs*, OHG.  
*hansa*.

harduba, *av.* hardly, severely,  
 grievously.

hardu-hairtei, *wf.* hardness of  
 heart, hard-heartedness, 389.

hardus, *aj.* hard, 107, 235, 243,  
 390. OE. heard, OHG. *hart*.

harjis, *sm.* army, host, 107,  
 115, 152, 154, 155, 158, 184,  
 185. OE. here, OHG. *heri*.

hatan, *wn.* III, to hate, 328 and  
 note 3. OE. *hatian*, OHG.  
*hazzēn*.

hatis, *sn.* hatred, wrath. OE.  
*hete*, OHG. *haz*.

hatizōn, *wn.* II, to be angry, 325.

hatjan, *wn.* I, to hate, 328 note  
 3. OHG. *hezzen*.

háubip, *sn.* head, 11, 84, 173,  
 181, 182. OE. *héafod*, OHG.  
*houbit*.

háuhaba, *av.* highly, 344.

háuheins, *sf.* praise.

háuh-hairtei, *wf.* pride, 212.

háuh-hairts, *aj.* proud-hearted,  
 398. OE. *héah-heort*.

háuhis, *av.* higher, 345.

háuhisti, *sn.* the highest,  
 height, highest point, highest  
 heaven.

háuhjan, *wn.* I, to glorify,  
 make high, praise, exalt, magnify.  
 OHG. *höhen*.

háuhs, *aj.* high, 244. OE.  
*héah*, OHG. *höh*.

háuh-pühts, *aj.* having high  
 thoughts, proud, 321 note I.

haúrds, *sf.* door, 199.  
 haúrn, *sn.* horn, skin, husk, 11,  
 87 note, 182, 353. O.E. OHG.  
 horn.  
 haúrnja, *wm.* horn-blower,  
 208.  
 haúrnjan, *wv.* I, to blow a  
 horn, trumpet.  
 háuseins, *sf.* word, preaching,  
 report (*lit.* = hearing), sense  
 of hearing.  
 háusjan, *wv.* I, to hear, per-  
 ceive, listen to, 320. O.E.  
 hieran, OHG. hören.  
 háusjön, *wv.* II, to hear.  
 hawi, *sn.* grass, hay, 149, 187.  
 O.E. hieg, OHG. hewi,  
 houwi.  
 hazjan, *wv.* I, to praise, 30,  
 137 note, 154, 175, 318. O.E.  
 herian.  
 heitō, *wf.* fever.  
 heiwa-fráuja, *wm.* master of a  
 house. O.E. hiwa, member  
 of a family, OHG. hīwo, hus-  
 band.  
 hēr, *av.* here, hither, 77, 97,  
 348. O.E. OHG. hēr.  
 hēpjō, *wf.* chamber, room, 211.  
 hidrē, *av.* hither, 5, 117, 348.  
 O.E. hider.  
 hilms, *sm.* helmet, 66. O.E.  
 OHG. helm.  
 hilpan, *sv.* III, to help, 23, 66,  
 70, 93, 95, 124, 160, 280,  
 303, 427. O.E. helpan, OHG.  
 helfan.  
 himina-kunds, *aj.* heavenly,  
 397.  
 himins, *sm.* heaven, 180.  
 hindana, *prep. c. gen.* behind,  
 on that side of, beyond,  
 348, 427. O.E. hindan, OHG.  
 hintana.  
 hindar, *prep. c. acc. and dat.*  
 behind, over, beyond, among,  
 350. O.E. hinder, OHG.  
 hintar.

hindar-leipan, *sv.* I, to go be-  
 hind, 414.  
 hindar-weis, *aj.* deceitful, 368.  
 hindar-weisei, *wf.* deceitful-  
 ness, 368.  
 hindumists, *aj.* hindmost, outer-  
 most, 246.  
 \*hinpan, *sv.* III, see fra-  
 hinpan.  
 hiri (*old imperative used as an*  
*interjection*), come here!; *dual*  
 hirjats, come here, ye two!;  
*pl.* hirjib, come ye here!  
 69 note. See note to Mark  
 xii. 7.  
 \*his, *dem. pr.*, *preserved in*  
*the adverbial phrases himma*  
*daga, on this day, to-day, 267,*  
*347; und hina dag, to this*  
*day; und hita, und hita nu,*  
*till now, hitherto; fram*  
*himma, from henceforth.*  
 hiufan, *sv.* II, to mourn, weep,  
 complain, 302. O.E. hēofan,  
 OHG. hiufan.  
 hiuhma, *wm.* crowd, multi-  
 tude, heap, 208, 429.  
 hiwi, *sn.* appearance. O.E.  
 hiew, hiw.  
 hlahjan, *sv.* VI, to laugh, 310.  
 O.E. hliéhan, OHG. hlah-  
 hen.  
 hláifs, *sm.* loaf, bread, 10, 18,  
 161, 164, 179, 180. O.E. hlaf,  
 OHG. hleib.  
 hláins, *sm.* hill.  
 hláiw, *sn.* grave, tomb, 149.  
 O.E. hlāw, OHG. hlēo.  
 hláwasna, *sf.* (*only found in*  
*plural*), tomb.  
 \*hlápan, *sv.* VI, to load, lade.  
 O.E. híadan, OHG. (h)ladan.  
 \*hláupan, *sv.* VII, to leap, 84,  
 313 note 5. O.E. hleapan,  
 OHG. hluuffan.  
 hláuts, *sm.* lot. OHG. hlōz.  
 pleiduma, *aj.* left; *as subst. fem.*  
 the left hand *or* side, 246.

hlifan, *sv.* V, to steal, 88, 128, 160, 308.

hliftus, *sn.* thief, 128, 164, 203, 354.

hlilians, *acc. pl.*; *nom.* ? hleis, *sm.* or ? hlija, *wm.* tent, tabernacle.

hliuma, *wm.* hearing, 208.

hlütrei, *wf.* purity, 212.

hlütrs, *adj.* pure, 227. O.E. hlüt(t)or, OHG. hlüt(t)ar.

hnáiwjan, *wv.* I, to abase, lower, 149, 320. Cp. O.E. hnægan, OHG. hneigen.

hnáiws, *adj.* low, humble, 149.

hnasqus, *adj.* soft, tender, 236. O.E. hnesce.

hneiwan, *sv.* I, to bend downwards, decline, bow, 300. O.E. OHG. hnigan.

\*hniupan, *sv.* II, see dis-hniupan.

hölon, *wv.* II, to treat with violence, deceive, injure, 325. O.E. hölian.

hōrinassus, *sm.* whoredom, adultery, 381.

hōrinōn, *wv.* II, to commit adultery, 425.

hōrinōnde, *pres.* *part. fem.* adulteress.

hōrs, *sm.* adulterer. O.E. hōre, *wf.*

hráineins, *sf.* purification.

hráinjan, *wv.* A to make clean, cleanse, 320, 400. OHG. hreinen.

hráins, *adj.* clean, pure, 88, 164, 233. OHG. hreini.

hráiwa-dübō, *wf.* turtle-dove. O.E. hrāw, hræw, OHG. hrēo, corpse, carrion; O.E. dūfe, OHG. tūba, dove.

\*hrisjan, *wv.* I, see us-hrisjan.

hrōpan, *wv.* I, to call, cry out. O.E. hrōpan, *sv.*, OHG. hruoffen.

hrōt, *sn.* roof. O.Icel. hrōt.

hrōþeigs, *adj.* victorious, triumphant, 394. O.E. hrēpig.

hrugga, *sf.* staff. O.E. hrung.

hrukjan, *wv.* to crow.

huggrian, *wv.* I, to hunger, 95, 137, 166, 320, 426. O.E. hyngran, OHG. hungaren.

hugjan, *wv.* I, to think, consider, 72. O.E. hycgan, OHG. huggen.

hūhrus, *sm.* hunger, 82, 137, 203.

huljan, *wv.* I, to hide, conceal, cover, disguise, 318. OHG. hullen.

hulþs, *adj.* gracious, 227, 428. O.E. OHG. hold.

-hun, *particle*, 278 note 1.

hund, *sn.* hundred, 53, 134, 136, 139, 143, 164, 172, 247. O.E. hund, OHG. hunt.

hunda-faþs, *sm.* centurion, 389.

hunds, *sm.* dog, hound, 40, 72, 128, 143, 180. O.E. hund, OHG. hunt.

hunsl, *sn.* sacrifice, 159. O.E. hūsl, Eucharist.

hunsla-stabs, *sm.* altar, 389.

hunsljan, *wv.* I, to sacrifice.

hups, *sm.* hip, loins, 197. O.E. hype, OHG. huf.

\*hūs, *sn.*, see gud-hūs.

huzd, *sn.* treasure, 15, 30, 70, 141, 173, 175, 182. O.E. hord, OHG. hort.

huzdjan, *wv.* I, to collect treasures, store up, hoard up.

fuadrē, *av.* whither, 117, 348.

hvaíban, *sv.* III, to walk, 165, 304. O.E. hweorfan, OHG. hwerban.

\*hvaírbs, *adj.*, see lveila-hvaírbs, and cp. hvaírban.

hvaírni, *wf.* skull.

háiteis, *sm.* corn, wheat, 185. O.E. hwæte, OHG. hweizi.

háiwa, *cj.* and *av.* how, in what way, 351. OHG. hwē.

hwan, *av.*, *interrog.* when, whenever; *before ajs.* and *avs.*, how; *before comparatives*, how much; *with other particles*, at any time, 347; hwan lagg mēl, for how long a time; nibái hwan, lest at any time; hwan filu, how much. Cp. OE. hwonne, OHG. hwanne.

hwan-hun, *av.* ever, at any time; only used with *neg.*, as ni hwan-hun, never.

\*hwapjan, *wv.* I, see af-hwapjan.

\*hwapnan, *wv.* IV, see af-hwapnan.

hwar, *av.* where, 348. Cp. OE. hwār, OHG. hwār.

hwarbōn, *wv.* II, to go about, pass by, wander, walk, 325. OE. hwearfian, OHG. hwarbōn.

hwarjis, *pr.* who, which (out of many), 274, 275, 427.

hwarjz-uh, *indef. pr.* each, every, 255, 275.

hwas, *interrog.* *pr.* who, what, 39, 87, 88 and note, 89, 114, 128, 134, 165, 175 note 2, 273, 275; *indef. pr.* anyone, 279, 427. OE. hwā.

hwas-hun, *indef. pr.* with the *neg. particle* ni, no one, 278.

\*hwas, *aj.* sharp. O. Icel. hvass, OHG. (h)was, cp. ga-huatjan.

hwassaba, *av.* sharply, 138, 344.

hwassei, *wf.* sharpness, severity, 138. Cp. OE. hwæss, OHG. hwas, sharp.

\*hvatjan, *wv.* I, see ga-huatjan.

hwāp, *av.* whither, 348.

hwāpar, *pr.* which of two, whether, 106, 165, 274. OE. hwæper.

hwāpar-uh, *indef. pr.* each of two, 275.

hwāpjan, *wv.* I, to foam, 130.

hwāprō, *av.* whence, 89, 119, 348.

hwaz-uh, *indef. pr.* each, every, 89, 109, 114, 175 note 2, 275, 427; twans hanzuh, two and two, 273 note 2.

hwaz-uh saei, *indef. pr.* whosoever, 276.

hwē, *av.* with what, wherewith, how, 273 note 1; hwē galeiks? like unto what? hwē galeikōn? to liken unto what? OE. hwȳ, hwī.

hweila, *sf.* time, season, hour, 19, 78, 165, 192, 353. OE. hwil, OHG. hwila.

hweila-hairbs, *aj.* inconstant, transient, enduring only for a while, 397.

\*hweitjan, *wv.* I, see ga-hweitjan.

hweits, *aj.* white, 140, 165. OE. hwit, OHG. hwiȝ.

hwē-láups, *pr.* what sort of, 274.

hwileiks, *pr.* what sort of, 274.

hwōpan, *sv.* VII, to boast, 19, 165 and note, 311, 313. OE. hwōpan, to threaten.

hwōtjan, *wv.* I, to threaten, rebuke, charge.

ibái, *interrogative particle*, like Gr. μή, Lat. fām; ibái, iba, ej. lest, that... not, 349, 351. Cp. OHG. ibu.

ibna-leiks, *aj.* equal, 308. OE. efen-līc, OHG. eban-līn.

ibnassus, *sm.* evenness, 203, 381.

ibns, *aj.* even, 14, 22, 159, 161, 227, 390. OE. efen, efn, OHG. eban.

iddja, *pret.* I went, 2 note 1, 15, 156, 313 note, 321.

idreiga, *sf.* repentance.

idreigōn, *wv.* II, to repent, 325.

id-weit, *sn.* reproach, 369.  
 OE. ed-wít, OHG. ita-wíz.

id-weitjan, *wv.* I, to reprove,  
 blame, revile, reproach, 428.

iftuma, *aj.* next, the one after,  
 the following, 246.

iggar, *poss. pr.* of you two,  
 263.

ik, *pers. pr.* I, 6, 21, 88, 120,  
 162, 260, 261. OE. ic, OHG.  
 ih.

im, *def. v.* I am, 342.

in, *prep. c. acc.* in, into, to-  
 wards; *c. gen.* on account of;  
*c. dat.* in, into, among, by,  
 350. OE. OHG. in.

in-(-ein-), *suffix*, 383.

in-ahei, *wf.* soberness, so-  
 briety, 370.

in-ahs, *aj.* wise, sober, 370.

in-assu-, *suffix*, 381.

in-brannjan, *wv.* I, to put in  
 the fire, burn, 415.

in-dröbnan, *wv.* IV, to become  
 sad.

in-feinan, *wv.* IV, to be moved  
 with compassion, have com-  
 passion on, pity, 331.

in-gardja, *w. aj. used as subst.*  
 one of the same household,  
 370.

in-ilō, *wf.* excuse, pretence,  
 370.

in-kilþō, *w. aj.* with child.

in-kunja, *wm.* one of the same  
 country, countryman, 370.

in-máideins, *sf.* change, ex-  
 change, 370.

in-máidjan, *wv.* I, to change,  
 exchange, transfigure.

inn, *av.* in, within; inn  
 atgaggan, to enter, enter  
 into, go into; inn gaggan, to  
 go in, enter.

inna, *av.* within, 348.

inna-kunds, *aj.* of the same  
 household, 371.

innana, *av.* within; *prep. c. gen.*

within, inside, 348, 427. OE.

innan, OHG. innana.

innaprō, *av.* within, 348.

innuma, *aj.* the inner, inner-  
 most, inmost, 246.

inōn, *suffix*, 425.

in-saijan, *sv.* VII, to sow in,  
 415.

in-saijan, *sv.* V, to look at,  
 look upon, look round, be-  
 hold, regard, 415.

in-sáiljan, *wv.* I, to bind with  
 ropes, let down with cords.  
 OE. sáelan.

in-sandjan, *wv.* I, to send,  
 send forth, 415.

in-standan, *sv.* VI, to persist.

in-swinþjan, *wv.* I, to grow  
 strong; inswinþjan sik, to  
 be strong.

in-tandjan, *wv.* I, to burn up.

inuh, inu, *prep. c. acc.* without,  
 except, 350.

in-wagjan, *wv.* I, to stir up.

in-weitan, *sv.* I, to worship,  
 reverence, salute, 300.

in-widan, *sv.* V, to reject,  
 frustrate, deny, refuse.

in-winds, *aj.* turned aside,  
 perverse, unjust, unrighteous,  
 370.

in-wisan, *sv.* V, to be present,  
 be near at hand.

is, *pers. pr.* he, 88 note, 114,  
 120, 175 note 2, 260, 261, 263.

is, *def. v.* thou art, 342.

iska-, *suffix*, 396.

itan, *sv.* V. to eat, 6, 43, 66,  
 129, 138, 170, 280, 308 and  
 note. OE. etan, OHG.  
 ezzan.

ip, *cj.* but, however, if, 351.

ipa, *suffix*, 384.

iudaiwisks, *aj.* Jewish, 396.

iumjō, *wf.* multitude.

iup, *av.* upwards; iupa, above,  
 9, 348; iupana, iupaþrō, from  
 above, 348.

iz-ei, iz-ē, *rel. pr. masc.* who, which, 5, 175 note 2, 271 note 3.  
 izwar, *poss. pr.* your, 263.  
 ja, jái, *av.* yea, yes, verily, 349. OHG. já.  
 jabái, *cj.* if, even if, although, 351; jabái ... aíppáu, either ... or.  
 jah, *cj.* and, also, even, 18, 164, 351; jah ... jah, both ... and, 351; ni pátainei ... ak jah, not only ... but also; nih ... ak jah, not only ... but also. OHG. ja.  
 jáinar, *av.* yonder, there, in that place, 348.  
 jáind, jáindre, *av.* thither, 348.  
 jáins, *dem. pr.* that, yon, 268, 430.  
 jáinþrō, *av.* thence, 348.  
 jab-þē, *cj.* and if, 265 note 1; þapp-þē ... jaþþē, whether ... or, 351.  
 ja-ú, *interrogative particle*, whether; *in indirect questions*, if so, so then, 349.  
 jér, *sn.* year, 5, 20, 152, 182. OE. gēar, OHG. jár.  
 jiukan, *wv.* III, to contend, 328.  
 ju, *av.* already, now, 347. OHG. jū, giū.  
 jugga-láuþs, *sm.* a youth, young man.  
 juggs, *aj.* young, 20, 72, 82, 95, 102, 136, 137, 152, 227, 243, 390. OE. geong, OHG. jung.  
 juhiza, *aj.* younger, 137, 243.  
 juk, *sn.* yoke, 20, 21, 70, 87, 88 note, 89, 95, 129, 152, 162, 182, 353. OE. geoc, OHG. joh.  
 junda, *sf.* youth.  
 ju-, *pers. pr.* ye, 260, 261.  
 ju-þan, *av.* already.  
 káisar, *sm?* Caesar, emperor,

governor. OE. cāsere, OHG. keisar, Lat. Caesar, Gr. Καῖσαρ.  
 káisara-gild, *sn.* tribute-money.  
 kalbō, *wf.* calf, 161, 211. OE. cealf, OHG. kalb, *sn.*  
 kalds, *aj.* cold, 15, 129, 134, 162, 227, 390. OE. ceald, OHG. kalt.  
 kalkinassus, *sm.* adultery, fornication.  
 kalkjō, *wf.* harlot.  
 kann, *þret.-pres.* I know, 22, 158 note, 335. OE. can(n), OHG. kan.  
 kannjan, *wv.* I, to make known, 158 note. OE. cennan, OHG. kennen.  
 kara, *sf.* care, anxiety, 192, 426; ni kara þuk, there is no care to thee, thou carest not. OE. cearu, OHG. chara.  
 karkara, *sf.* prison, 192. Lat. carcer.  
 karōn, *wv.* II, to care for, be concerned about, 325, 400.  
 kas, *sn.* vessel, pitcher. OHG. kar.  
 katils, *sm.* kettle, vessel for water. OE. cietel, OHG. chezzil.  
 káupatjan, *wv.* I, to buffet, cuff, strike with the palm of the hand, 138, 321, 424.  
 káupón, *wv.* II, to traffic, 325. OE. cēapian, OHG. coufōn.  
 káurbān, gift. Gr. κορβᾶν.  
 káurípa, *sf.* weight, burden, 384.  
 káurín, *sn.* corn, 21, 182. OE. corn, OHG. korn.  
 káurñō, *wn.* corn, a grain of corn, 214.  
 káurús, *aj.* heavy, 129, 146, 236.  
 káusjan, *wv.* I, to prove, test, taste.

keinan, *sv.* I, to bud, grow, spring up; *weak pret.* *kein-ōda*, see note to Mark iv. 27.

kēlikn, *sn.* tower, upper-room.

kilþei, *wf.* womb, 212.

kindins, *sm.* ruler, governor.

kinnus, *sf.* cheek, 139, 162, 204. O.E. cinn, OHG. chinni.

kiusan, *sv.* II, to choose, test, 51, 84, 104, 105, 129, 137, 175 note, 280, 302. O.E. céasan, OHG. kiosan.

kniu, *sn.* knee, 9, 21, 105, 129, 134, 149, 150, 162, 189. O.E. cnéo(w), OHG. knio.

knussjan, *wv.* I, to kneel; knussjan kniwam, to kneel.

kriustan, *sv.* II, to gnash with the teeth, grind the teeth, 302.

krusts, *sf.* gnashing.

kukjan, *wv.* I, to kiss, 318, 428.

\*kumbjan, *wv.* I, see ana-kumbjan.

kumei, *imper.* arise!, Gr. κούμει.

-kunds, *pp.* born, cp. Skr. jātás, Lat. (g)nātus, born.

kuni, *sn.* race, generation, tribe, 115, 156, 162, 186, 187. O.E. cyn(n), OHG. kunni.

kunnan, *pret.-pres.* to know, 335, 426. O.E. cunnan, OHG. kunnan.

\*kunnan, *wv.* III, see ga-kunnan.

kunþa, *pret.* I knew, 335. O.E. cūþe, OHG. konda.

kunþi, *sn.* knowledge, 187.

\*kunþjan, *wv.* I, *te* make known. O.E. cýþan, OHG. kunden, see ga-swi-kunþjan.

kunþs, *pp.* of kunnan, known, 340, 428; *sm.* acquaintance. O.E. cūþ, OHG. kund.

\*kusts, *sf.* proof, test. O.E. cyst, OHG. kust, choice, see ga-kusts.

kustus, *sm.* proof, test, trial, 203. O.E. cyst, OHG. kust, choice.

lagga-mōdei, *wf.* long-suffering, 389.

laggei, *wf.* length, 354, 383.

laggs, *aj.* long, 22, 132, 158, 166, 227. O.E. OHG. lang.

lagjan, *wv.* I, to lay, lay down, set, place, 20, 158, 168, 318, 400; kniwa lagjan, to bend one's knees; gawairþi lagjan ana aírþa, to send peace on earth. O.E. lecgan, OHG. leggen.

láiba, *sf.* remnant, 192, 354. O.E. lāf, OHG. leiba.

\*láibjan (in bi-láibjan), *wv.* I, to leave. O.E. lāfan.

laigaíon, legion. Gr. λεγεών.

láikan, *sv.* VII, to leap for joy, 313. O.E. lācan, to play.

láiks, *sm.* dance, dancing. O.E. lāc, OHG. leih.

láis, *pret.-pres.* I know, 122, 137, 333.

láisareis, *sm.* teacher, master, 122, 153, 185, 380. OHG. lērari.

láiseigs, *aj.* teachable, 394.

láiseins, *sf.* doctrine, teaching, 153 note, 200, 388.

láisjan, *wv.* I, to teach, 22, 137 note, 175 note, 320, 426. O.E. lærān, OHG. lēren.

láistjan, *wv.* I, to follow, follow after, 320. O.E. lāestan, OHG. leisten.

láists, *sm.* foot-print, track, step, 197. O.E. lāst, OHG. leist.

lamb, *sn.* lamb, sheep, 14, 161. O.E. OHG. lamb.

land, *sn.* land, country; landis,

over the land, far away, 427. O.E. land, OHG. lant.

lasiws, *aj.* weak, feeble, 232.

lats, *aj.* slothful, lazy, 125, 227. O.E. læt, OHG. laz.

laþon, *wv.* II, to invite, call, 200, 325. O.E. laþian, OHG. ladōn.

laþons, *sf.* invitation, redemption, consolation, 200, 388.

\*lauan, *sv.* VII, to revile, 313 note 4.

\*láubjan, *wv.* I, see ga-láubjan.

láufs, *sm.* leaf, foliage, 180. O.E. lēaf, OHG. loub.

láugnjan, *wv.* I, to deny, lie, 159. O.E. liegn(i)an, OHG. lougnen.

\*láugns, *aj.* see ana-láugns.

laúhatjan, *wv.* I, to lighten, 424. OHG. lohazzen.

láun, *sm.* pay, reward, 22, 182. O.E. lēan, OHG. lōn.

láuna-wargs, *sm.* an unthankful person, 389. O.E. wearg, OHG. warch, criminal.

láus, *aj.* empty, 175, 226 note, 427. O.E. lēas, OHG. lōs.

láusa-waúrdei, *wf.* empty words, babbling, 389.

láusa-wáúrds, *aj.* speaking loose words, talking vainly, 398.

láus-handus, *aj.* empty-handed, 34, 236, 389, 398.

láusjan, *wv.* I, to loose, deliver, free. O.E. liesan, OHG. lōsen.

láus-qiprs, *aj.* fasting, with empty stomach.

\*láuþs, *aj.* being grown up, see huē, jugga, swa-láups.

\*leiban, *sv.* I, see bi-leiban.

leilvan, *sv.* I, to lend, 48, 69, 88, 92, 128, 143, 247, 298, 428. O.E. lion, lēon, OHG. lihan.

leik, *sm.* body, flesh, corpse, 182. O.E. līc, OHG. līh.

leikains, *sf.* liking, good pleasure.

leikan, *wv.* III, to please, 328. O.E. lician, OHG. līhhēn.

\*leikjan, *wv.* I, see silda-leikjan.

\*leikōn, *wv.* II, see ga-leikōn.

leiks, *suffix.* like, similar, equal. O.E. līc, OHG. līh, see ga-, hri-, ibna-, missa-, sama-, silda-, swa-leiks.

lein, *sm.* linen. O.E. OHG. līn.

leitils, *aj.* little, small, 227, 245. O.Icel. litell.

\*leipan, *sv.* I, to go, 137 note, 205 note. O.E. līpan, OHG. līdan, see af-leipan.

leipu, *sm.* strong drink, 205 note. O.E. līp, OHG. līd.

lēkeis, *sm.* physician, 185. O.E. lēce, OHG. lāchi.

lēkinassus, *sm.* healing, 354, 381.

lēkinōn, *wv.* II, to heal, 425. O.E. lācnian, lācnian, OHG. lāchinōn.

lētan, *sv.* VII, to let, leave, permit, suffer, 10, 33, 124, 125, 314. O.E. lātan, OHG. lāzan.

lēw, *sm.* occasion, opportunity, 149, 189 note 2.

lēwjan, *wv.* I, to betray, 149, 152. O.E. lēwan, OHG. gi-lawen.

libáins, *sf.* life, 200, 388.

liban, *wv.* III, to live, 161, 200, 328. O.E. libban, OHG. lebēn.

ligan, *sv.* V, to lie, lie down, 308 and note. O.E. licgan, OHG. liggen.

ligrs, *sm.* bed, couch, 159, 180. O.E. leger, OHG. legar.

\*linnan, *sv.* III, see af-linnan.

lisan, *sv.* V, to gather, 138, 174, 292, 308. OE. OHG. lesan.

listeigs, *aj.* crafty, cunning, wily, 394. OHG. listig.

lists, *sf.* craftiness, 122, 199. OE. OHG. list, skill.

libus, *sm.* limb, 203. OE. lib, OHG. lid.

liudan, *sv.* II, to grow, spring up, 302. OE. lēodan.

liufs, *aj.* dear, beloved, 86, 122, 133, 226 note, 227, 428. OE. lēof, OHG. liob.

\*liug, *sn.* see ga-liug.

liugan, *wv.* III, to marry, 328.

liugan, *sv.* II, to lie, 302. OE. lēogan, OHG. liugan.

liuhadeins, *aj.* bright, shining, full of light.

liuhap, *sn.* light, 86, 105, 182. OE. lēoht, OHG. lioht.

liuhtjan, *wv.* I, to give light, 63, 85, 105, 320. OE. liehtan, OHG. liuhten.

\*liusan, *sv.* II, see fra-liusan.

liuta, *wm.* hypocrite, 208, 223.

liutei, *wf.* deceit, hypocrisy, 212, 383.

liuts, *aj.* hypocritical, 223.

liupareis, *sm.* singer, 380.

liupōn, *wv.* II, to sing, 86. leopian; cp. OE. lēop, OHG. liod, song.

lōfa, *wm.* palm of the hand.

\*lubō, *wf.* love, 122; *in comp.* brōþru-lubō, brotherly love.

ludja, *sf.* face, 192.

luftus, *sm.* air, 203. OE. lyft, OHG. luft.

\*lūkan, *sv.* II, to shuf, close, 125. See ga-lukan. OE. lūcan, OHG. lühhan.

lukarn, *sn.* light, candle. Lat. lucerna.

lukarna-stapa, *wm.* candlestick, 208, 389.

\*luknan, *wv.* IV, see ga-, us-luknan.

lun, *sn.* ransom.

lustōn, *wv.* II, to desire, 325, 427. OE. lystan from \*lustjan, OHG. lustōn.

\*lusts, *sf.* see fra-lusts.

lustus, *sm.* desire, lust, 203. OE. OHG. lust.

\*magan, *pret.-pres.* to be able, 17, 138, 169, 337. OE. OHG. magan.

magabei, *wf.* virginity, maidenhood.

magabs, *sf.* maid, 199. OE. mæg(e)b, OHG. magad.

magula, *wm.* little boy, 208, 354.

magus, *sm.* boy, servant, 137, 203. OE. magu.

mahta, *pret.* I might, 337. OE. meaht, OHG. mahta.

mahteigs, *aj.* mighty, abie, possible, 227, 394. OHG. mahtig.

mahts, *sf.* might, power, strength, virtue, miracle, 27, 138, 199, 354. OE. meaht, miht, OHG. maht.

mahts, *aj.* possible, 227.

máidjan, *wv.* I, to falsify, 320. O.Icel. meipā, to injure.

maifstus, *sm.* dunghill, 69. Cp. OE. meox, OHG. mist.

máimbrana, *wm.* parchment, manuscript. Gr. μεμβράνα.

máis, *av.* more, rather, 345; más páu, more than, rather than; filu más, much more; und filu más, much more, so much the more; lvan filu... más þamma, the more... so much the more. OE. mā, OHG. mēr.

máist, *av.* at most, 256, 345. OHG. meist.

máists, *aj.* greatest, chief, 245. OE. mæsta, OHG. meisto.

máitan, *sv.* VII, to cut, hew, 313. OHG. meizan.

máiþms, *sm.* gift, 22, 159, 180, 354. OE. māþm, māþum.

máiza, *aj.* greater, 30, 175, 245. OE. māra, OHG. mēro.

malan, *sv.* VI, to grind, 310. OHG. malan.

malma, *wm.* sand, 208. OE. mealm.

malō, *wf.* moth.

\*malwjan, *wv.* I, see ga-malwjan.

mammōna, *wm.* mammon, riches. Gr: μαμωνᾶς.

man, *pret.-pres.* I think, 122, 336. OE. man.

managdūþs, *sf.* abundance, 89 note, 354, 382.

managei, *wf.* multitude, crowd, 6, 87, 110, 210, 354, 429. OE. menigo, OHG. menigī.

manag-falþs, *num.* manyfold, 257, 389. OE. manig-feald, OHG. manag-falt.

manags, *aj.* much, great, many, 106, 169, 227, 243, 244. OE. manig, OHG. manag.

mana-sēþs, *sf.* mankind, world, multitude, 75, 122, 199, 389. OE. sād, OHG. sāt, seed.

man-leika, *wm.* image, picture, 389. OE. man-līca, OHG. mana-līho.

manna, *wm.* man, 31, 114, 158, 206, 209. OE. mann, OHG., man.

manna-hun, *indef. pr.* with the neg. particle ni, no one, 278.

manniskōdus, *sm.* humanity, 354, 385.

mannisks, *aj.* human, of man, 33, 396. OE. OHG. men-nisc.

manwiþa, *sf.* preparation; *pl.* necessary means, 384.

manwjan, *wv.* I, to prepare.

manwuba, *av.* in readiness, 344.

manwus, *aj.* ready, 236.

marei, *wf.* sea, 212. OE. mere, OHG. meri.

mari-sáiws, *sm.* sea, 389.

mari, OE. mere, OHG. meri; sáiws, OE. sās, OHG. sēo.

marka, *sf.* boundary, border, coast. OE. mearc, OHG. marca.

marzjan, *wv.* I, to offend, hinder, cause to stumble. OE. mierran, OHG. merren.

mati-balgs, *sm.* meat-bag, wallet, scrip, 389.

matjan, *wv.* I, to eat, feed, 318.

mats, *sm.* meat, food, 197. OE. mete, OHG. maz.

maþa, *wm.* worm. OE. maþa, OHG. mado.

maþl, *sm.* market, market-place. OE. mæþel, meeting.

maþjan, *wv.* I, to speak. OE. mæþlan, maþelian.

maúrgins, *sm.* morning, 180. OE. morgen, OHG. morgan.

\*maúrgjan, *wv.* I, see ga-maúrgjan.

maúrnan, *wv.* III, to mourn, be anxious, take care for, 328. OE. mýrnān, OHG. mornēn.

maúrþ, *sm.* murder, 182. OE. morþor.

maúrþjan, *wv.* I, to murder, 320.

mawi (*gen.* máujōs), *sf.* maiden, damsel, 104, 137, 149, 150, 194.

mawilō, *wf.* young maiden, 211, 354. OE. meowle.

meins, *poss. pr.* my, 263, 264, 430. OE. OHG. mīn.

mēl, *sm.* time, hour, season; *pl.* writings, Scriptures, 22, 158; mēl gabaúrpáis, birth-day. OE. māl, OHG. māl.

mēla, *wm.* bushel, measure.  
 mēlan, *wv.* I, to write, 320.  
 OE. mælan, OHG. mālēn,  
 mālōn, to mark.

mēna, *wm.* moon, 22, 43, 87,  
 158, 208. OE. mēna, OHG.  
 māno.

mēndēps, *m.* month, 89, 219.  
 OE. mōnaþ, OHG. mānōd.

mēriþa, *sf.* rumour, report,  
 fame, 384. OE. mārþ(o),  
 OHG. mārida.

mērjan, *wv.* to preach, pro-  
 claim, 320. OE. māran,  
 OHG. māren.

mērjands, *m.* proclaim, 218.

\*mērs, *aj.* known, famous.  
 OE. māre, OHG. māri.

mēs, *sn.* table, dish, 77. OE.  
 mēse, OHG. mias, meas.

\*mēt, *sn.* measure, see  
 us-mēt.

midja-sweipáins, *sf.* the flood,  
 deluge, 389.

midjis, *aj.* middle, 60, 153 note,  
 173, 228, 430. OE. midd,  
 OHG. mitti.

midjun-gards, *sm.* earth,  
 world. OE. middan-geward,  
 OHG. mitti-gart, mittin-  
 gart.

\*miduma, *sf.* midst; in mi-  
 dumái, in the midst.

midumónds, *m.* mediator, 218.  
 Cp. OE. medemian, OHG.  
 metemén, to fix, measure.

mikilab, *av.* greatly, 344.

mikil-düps, *sf.* greatness, 199,  
 382.

mikilei, *wf.* greatness, 212,  
 383. OHG. mihiilī.

mikiljan, *wv.* I, to make much  
 of, praise, exalt, magnify,  
 glorify, 153, 320, 400.

mikilnan, *wv.* IV, to be mag-  
 nified, 331.

mikils, *aj.* great, 227, 245, 390.  
 OE. micel, OHG. mihiil.

mikil-pühts, *aj.* high-minded,  
 proud, 397.

mildiþa, *sf.* mildness, kind-  
 ness, 354, 384. OHG. mil-  
 tida.

\*milds, *aj.* see un-milds.

milhma, *wm.* cloud.

miliþ, *sn.* honey. Cp. Gr.  
 μέλι, *gen.* μέλιτρος.

miluks, *f.* milk, 221. OE.  
 meol(u)c, OHG. miluh.

mims (mimz), *sn.* flesh, meat,  
 175 note 1.

minnists, *aj.* least, smallest,  
 245. OHG. minnist.

minniza, *aj.* smaller, less, 139,  
 158 note, 245. OHG. min-  
 niro.

mins, *av.* less, 158 note, 345.  
 OE. OHG. min.

missa-déps, *sf.* misdeed, sin,  
 199, 372. OE. mis-dæd, OHG.  
 missi-tät.

missa-leiks, *aj.* different, vari-  
 ous, 372, 391. OE. mis-līc,  
 OHG. missi-līh.

missa-qiss, *sf.* discord, dis-  
 sension, 372.

missō, *av.* reciprocally, the  
 one the other, one to another;  
 always with pers. pr. 344, 431.

mitan, *sv.* V, to measure, 122,  
 170, 307. OE. metan, OHG.  
 mezzan.

mitaps, *sf.* measure, bushel,  
 221.

mitōn, *wv.* II, to consider,  
 think, ponder, 200, 325, 428.

mitōns, *sf.* thought, consider-  
 ing, reasoning, 200.

miþ, *prep. c. dat.* with, among,  
 together with, through, by,  
 near, 28, 350; miþ tweihnáim  
 markōm, amid the two bound-  
 aries, in the midst of the  
 region; miþ ushramjan, to  
 crucify with; *av.* with. OE.  
 mid, OHG. mit.

miþ-gardi-waddjus, *sf.* partition wall, 373.  
 miþ-ga-sinþa, *wm.* travelling companion, 373.  
 miþ-sökjan, *wv.* I, *c. dat.* to dispute.  
 miþ-pan-ei, *cj.* while, during, when, 5, 351.  
 miþ-wissei, *wf.* conscience, 373.  
 mizdō, *wf.* reward, 22, 141, 175, 211. OE. meord.  
 mōdags, *aj.* angry, wrathful, 227, 392, 428. OE. mōdig, OHG. muctig, proud brave.  
 mōta, *sf.* custom, custom-house, 192. Cp. OHG. mūta, Low Lat. mūta.  
 \*mōtan, *pret.-pres.* to find room, 338.  
 mōtareis, *sm.* toll-taker, publican, 185, 354, 380.  
 mōta-staps, *sm.* toll-place, receipt of custom, 389.  
 \*mōtjan, *wv.* I, see ga-mōtjan.  
 mōþs (mōds), *sm.* anger, wrath. OE. mōd, OHG. muot, courage.  
 mulda, *sf.* dust, 192. OE. molde, OHG. molta.  
 munan, *wv.* III, to consider, think, intend, 328. Cp. OE. mynnan, mynian, to intend.  
 munan, *pret.-pres.* to think, 336. OE. munan.  
 \*munds, *sf.* 340, see ga-munds.  
 muns, *sm.* thought, intention, 122, 197.  
 munþs, *sm.* mouth. OE. mūþ, OHG. mund.  
 nadrs, *sm.* adder, viper. Cp. OE. nād(d)re, OHG. nātara.  
 nahta-mats, *sm.* supper, evening meal, 389.  
 nahts, *f.* night, 18, 22, 128, 158, 164, 221, 346, 353, 427. OE. neaht, niht; OHG. naht.

náiteins, *sf.* blasphemy.  
 \*náitjan, *wv.* I, see ga-náitjan.  
 namnjan, *wv.* I, to name, 158 note, 320, 322, 400. OE. nemnan, OHG. nemnen.  
 namō, *wn.* name, 4, 22, 158 note, 211 note, 322. OE. nama, OHG. namo.  
 \*nanþjan, *wv.* I, see ana-nanþjan.  
 naqabs, *aj.* naked, 146, 163. OE. nacod, OHG. nachōt.  
 nardus, *sm.* nard. Lat. nardus from Gr. νάρδος, cp. OHG. narda, nartha.  
 naseins, *sf.* salvation, 153 note, 200.  
 nasjan, *wv.* I, to save, 87, 88, 89 note, 109, 114, 118, 137 note, 152, 153, 157, 173, 200, 240, 316, 317, 322, 400. OE. nerian, OHG. nerren, nerien.  
 nasjands, *m.* saviour, 218, 379. OE. ner(i)gend.  
 nati, *sm.* net, 187. OE. nett, OHG. nezzi.  
 natjan, *wv.* I, to make wet, wet, 318. OHG. nezzen.  
 náudi-bandí, *sf.* chain, fetter, 389.  
 náudi-þaúrfts, *aj.* necessary, 397.  
 naúh, *av.* still, yet; ni naúh or naúh ni, not yet, not as yet. OHG. nōh.  
 \*naúhan, *pret.-pres.*, see bi-nah.  
 naúh-þanup, *av.* still yet.  
 naúhup-þan, *av.* and also.  
 náus, *sm.* corpse, 150, 196 note 1<sup>o</sup> Cp. OE. dryht-nē, dead body of a warrior.  
 náupjan, *wv.* I, to force, compel. OE. níedan, OHG. nöten.  
 náups, *sf.* need, 199. OE. nead, nied, OHG. not.

nē, *av.* nay, no, 349.  
 nēhū, *av.* near, close by, 19, 143. OE. nēah, OHG. nāh.  
 nēhūa, *prep. c. dat.* nigh to, near; *av.* near, 350. OHG. nāho.  
 nēhūis, *av.* nearer, 345.  
 nēhūjan sīk, *wv.* I, to approach, draw near. OHG. nāhen.  
 nēhūundja, *wm.* neighbour, 208.  
 neip, *sn.* envy, hatred. OE. nīp, OHG. nīd.  
 neiwan, *sv.* I, to be angry.  
 nēpla, *sf.* needle, 192. OE. nādl, OHG. nādala.  
 ni, *av. neg. not*, 265 note 1, 349, 427; *nist* = *ni ist*; *ni...ak*, not...but; *ni alja...alja*, not other...than; *ni...ni or nih*, neither...nor, 351; *ni panamáis or panaseiþs*, no longer, no more; *ni þatainei...ak jah*, not only...but also; *ni áinshun*, no one, no, none, 427; *ni áiw*, never, 347; *ni allis*, not at all, 427.  
 nibai, niba, *cj.* unless, except, if...not, 351. OHG. nibu.  
 nidwa, *sf.* rust, 149, 192.  
 nih, *cj.* and not, not even, 351; *nih...nih*, neither...nor; *nih...ak jah*, neither...but also, 351. OHG. noh.  
 niman, *sv.* IV, to take, take away, receive, accept, 5, 10, 11, 22, 33, 65, 68, 70, 87, 88, 89 note, 91, 93, 95, 106, 107, 108, 110, 112, 114, 115, 120, 124, 158, 175, 239, 240, 241, 242, 282, 286, 287, 288, 289, 292, 293, 295, 296, 297, 305; *miþ niman*, to receive, accept. OE. niman, OHG. neman.  
 \*nipnan, *wv.* IV, see ga-nipnan.  
 \*nisan, *sv.* V, see ga-nisan. ~ *nist* = *ni ist*.

nipan, *sv. V.* to help, 308.  
 nipjis, *sm.* kinsman, 185, 211. Cd. OE. nippas, men.  
 nipjō, *wf.* female cousin.  
 niu, *interrogative particle*, not = Lat. nonne, 349; *niu áiw*, never.  
 \*niujan, *wv.* I, see ana-niujan.  
 niuja-satip̄s, *sm.* novice, 389.  
 niujis, *aj.* new, young, 20, 85, 105, 229, 238. OE. nīewe, niwe, OHG. niuwi, niuui.  
 niujipa, *sf.* newness, 354, 384.  
 niu-klahs, *aj.* under age, young, childish, 393.  
 niun, *num.* nine, 22, 247, 252. OE. nigon, OHG. niun.  
 niunda, *num.* ninth, 253. OE. nigopa, OHG. niunto.  
 niuntēhund, *num.* ninety, 247.  
 niutan, *sv.* II, to enjoy, 302, 427. OE. nēotan, OHG. niozan.  
 ni waih̄ts, nothing, naught, 427. See waights.  
 nōta, *wm.* stern of a ship, 208.  
 nu, *av.* now, so, consequently, 347; *aj.* present, existing; *subs.* present time; *nu, nunu, nuh, av.* and *cj.* therefore, 351.  
 nuh, *interrogative particle*, then, 73 note, 349, 351.  
 nuta, *wm.* fisher, catcher of fishes, 208, 354.  
 \*nuts (in un-nuts), *aj.* useful. O E. nytt, OHG. nuzzi.  
 ò, *interj.* O ! oh !  
 \*ògan, *pret.-pres.* to fear, 7, 169, 428.  
 ògjan, *wv.* I, to terrify, 7, 320.  
 òni, *suffix*, 388.  
 òsanna, hosanna. Gr. ὁσαννά.  
 òþu, *suffix*, 385.  
 páida, *sf.* boat, 23, 160. OE. páða, OHG. pfeit.

paraklētus, *sm.* comforter.  
Gr. παράκλητος.

paraskaiwē, the day of the preparation. Gr. παρασκευή.  
paska, *sf.* *indeclinable*, feast of the passover, paschal feast.  
Gr. πάσχα.

paúrpura, *sf.* purple. Gr. πορφύρα.

peika-bagms, *sm.* palm-tree.  
pistikeins, *aj.* genuine, pure.  
Gr. πιστικός with Goth. *suffix* -eins.

plapja, *sf.* street; *only occurs once* (Matth. vi. 5), *and is probably a scribal error for* \*platja from Lat. platea, 192.

plats, *sm.* patch, piece of cloth.  
O.Bulgarian platū.

plinsjan, *wv.* I, to dance, 23, 160. O.Bulgarian plesati.

\*praggan, *sv.* VII, see ana-praggan.

praitōriātū, Pretorium. Gr. πραιτώριον.

praufēteis, *fem.* prophetess.  
Gr. προφήτης.

praufētjan, *wv.* I, to prophesy.  
praufētus, praufētēs, *sm.* prophet. Gr. προφήτης.

pund, *sm.* pound, 23, 160. OE. pund, OHG. pfunt, Lat. pondō.

qáinōn, *wv.* II, to weep, mourn, lament. OE. cwānian.

qaírei, *wf.* meekness.  
qaírus, *aj.* gentle, 236. O.Icel. kwírr.

qēns (qeins), *sf.* wife, woman, 5, 24, 97, 122, 163, 199. OE. cwēn.

qiman, *sv.* IV, to come, arrive, 24, 122, 129, 134, 146, 163, 306, 436. OE. cuman, OHG. queman.

qina-kunds, *aj.* female, 397.

qineins, *aj.* female; *neut.* foolish woman, 395.  
qinō, *wf.* woman, wife, 122, 129, 211. OE. cwēne, OHG. quena.

\*qiss, *sf.* a saying, speech, see ga-qiss, and cp. qípan.  
qípan, *sv.* V, to say, tell, name, speak, 138, 163, 171, 286 note 3, 307, 426; ubil qípan, to speak evil of one; waila qípan, to speak well of, praise. OE. cweþan, OHG. quedan.

qípu-hafts, *aj.* pregnant; qípu-haftō, *fem.* used as *sb.*, a woman being with child.

qípus, *sm.* body, womb. OE. cwípa, cwip.

\*qiujan, *wv.* I, see ga-qiujan.

\*qiunan, *wv.* IV, see ga-qiunan.

qius, *aj.* alive, quick, living, 105, 129, 149, 232.

qumis, *sm.* advent, 196 note 2, 354. OE. cyme, OHG. -kumi.

rabbei, master, teacher. Gr. ῥάββι.

ragin, *sm.* opinion, judgment, decree. Cp. OE. reg(e)n-ward, mighty guardian.

ragineis, *sm.* counsellor, governor, 153, 185.

raginōn, *wv.* II, to be ruler, 425. OE. regnian, to arrange.

rahnjan, *wv.* I, to count, reckon, number, 426.

ráidjan, *wv.* I, to determine, fix, order, appoint. Cp. OE. rādian.

raihtaba, *av.* rightly, straight-way, 344.

raihtis, *aj.* for, because, 351; *av.* for, still, then, however, indeed, 346, 427.

raights, *aj.* right, straight, 25, 67, 128, 158, 227, 390. OE. reoht, riht, OHG. reht..

\*räips, *sm.* see skáuda-räips.

\*räisjan, *wv.* I, to raise, 320, 400, see ur-räisjan, OE. rærán.

\*räips, *aj.* see ga-räips.

\*rakjan, *wv.* I, see uf-rakjan.

\*rannjan, *wv.* I, to cause to run, 122, see ur-rannjan.

raþizō, *aj.* easier, 428.

\*raþjan, *sv.* VI, see ga-raþjan.

raþjō, *wf.* number, account, 125, 211. OHG. redia.

ráupjan, *wv.* I, to pull out, pluck. OE. riepan, OHG. rouffen.

ráus, *sm.* reed. OHG. rör.

ráups, *aj.* red, 52, 84, 133, 158. OE. read, OHG. röt.

razda, *sf.* language, speech, 175, 192. OE. reord, OHG. rarta.

razn, *sm.* house, 158, 159. OE. ærn, ræn..

\*rēdan, *sv.* VII, to counsel, deliberate, 25, 125, 311, see ga-rēdan. OE. rædan, OHG. rātan.

reikī, *sm.* rule, power, kingdom, 187. OE. rice, OHG. rīhi.

reikinōn, *wv.* II, to rule, govern, 33, 325, 425.

reiks, *aj.* mighty, powerful; *superl.* reikista, the mightiest, prince. Cp. OE. rice, OHG. rīhi.

reiks, *m.* ruler, prince, 219.

reiran, *wv.* III, to tremble, 328.

reirō, *wf.* trembling. \*

\*reisan, *sv.* I, to rise; see ur-reisan. OE. OHG. risan.

rign, *sm.* rain, 168. OE. regn, OHG. regan.

rikan, *sv.* V, to heap up, 308.

rinnan, *sv.* III, to run, hasten, 22, 122, 139, 158, 304. OE. rinnan, iernan, OHG. rinnan.

riqis, riqiz, *sm.* darkness, 24, 129, 163, 175 note 1, 182.

riqizeins, *aj.* dark.

riqizjan, *wv.* I, to become dark, be darkened.

rōdjan, *wv.* I, to speak, 320, 428.

rōhsns, *sf.* hall.

rūms, *sm.* room, space, 82, 102. OE. OHG. rūm.

rūna, *sf.* secret, mystery, 192. OE. rūn, OHG. rūna.

runs, *sm.* running, issue, course, 122; rungawaúrkjan sis, to rush violently. OE. ryne.

sa (*fem. sō, neut. þata*), *dem.-pr.* this, that; *pers. pr.* he; *def. art.* the, 49, 87 and note, 89 and note, 114, 120, 175, 265.

sabbatō, *indeclinable*, Sabbath;

sabbatus, *sm.* Sabbath; *pl.* fluctuates between i- and u-declension. Gr.σάββατον, σάββατος.

sa-ei, *rel. pr.* who, he who, which, 271.

saggws, *sm.* song, music, 197, 354. OE. OHG. sang.

sagqjan (saggqjan), *wv.* I, to sink, go down. OE. senkan, OHG. senken.

sagqs (saggqs), *sm.* sinking, going down (of the sun), *hence* West, 354.

sah (*fem. sōh, neut. þatuh*), *dem. pr.* that, this, 266.

sa-huaz-uh saei or izei, *indef. pr.* whosoever, 276.

sái, *interj.* see! lo! behold! OHG. sē, sē-nu.

saian (saijan), *sv.* VII, to sow, 7, 10, 76, 98, 100, 122, 124, 314

and note. OE. *sāwan*, OHG. *sāen*, *sāwen*.  
*saiands*, *pres. part.* one sowing, sower.  
*saihs*, *num.* six, 247. OE. *siex*, six, OHG. *sehs*.  
*saihsta*, *num.* sixth, 244, 253. OE. *siesta*, *sixta*, OHG. *sehsto*.  
*saihs tigjus*, *num.* sixty, 247.  
*saifuan*, *sv.* V, to see, take heed, 10, 19, 34, 67, 92, 124, 137, 143, 165 note, 307. OE. *seón*, OHG. *sehan*.  
*sáiwala*, *sf.* soul, spirit, life, 192. OE. *sāwol*, *sawl*, OHG. *séula*, *séla*.  
*sáiws*, *sm.* sea, lake, 197. OE. *sā*, OHG. *sēo*.  
*sakan*, *sv.* VII, to rebuke, dispute, strive, 310. OE. *sacan*, • OHG. *sahhan*.  
*sakjō*, *wf.* strife, 211.  
*sakkus*, *sm.* sackcloth, 203. OE. *sæcc*, OHG. *sac*, Lat. *saccus*, Gr. *σάκκος*.  
*salbōn*, *wv.* II, to anoint, 14, 89 note, 111, 161, 200, 240, 283, 323, 324. OE. *sealfian*, OHG. *salbōn*.  
*salbōns*, *sf.* ointment, 200.  
*salipwōs*, *sf.* *pl.* dwelling, abode, mansion, guest-chamber, 387. OHG. *selida*.  
*saljan*, *wv.* I, to dwell, abide, remain.  
*saljan*, *wv.* I, to bring an offering, sacrifice. OE. *sellan*, OHG. *sellēn*, to surrender.  
*salt*, *sm.* salt, 36, 158. OE. *sealt*, OHG. *salz*.  
*saltan*, *sv.* VII, to salt, 313 note 1. OHG. *salzan*.  
*sama*, *pr.* same, 26, 269, 340. OHG. *samo*.  
*sama-leikō*, *av.* likewise, in like manner, equally. OE. *sam-lice*, together.

*sama-leiks*, *aj.* alike, agreeing together. OHG. *sama-lih*.  
*samana*, *av.* together, in the same place, one with another. OE. *samen*, OHG. *saman*.  
*samaþ*, *av.* to the same place, together, 348. OE. *samod*, OHG. *samit*.  
*sandjan*, *wv.* I, to send, 174. • OE. *sendan*, OHG. *senten*.  
*satjan*, *wv.* I, to set, put, place, 318, 400. OE. *settan*, OHG. *sezzen*.  
*saps*, *aj.* full, satisfied, 122, 227; *saps wairþan*, to be filled, be full. OE. *sæd*, OHG. *sat*.  
*sáuhts*, *sf.* sickness, disease, 73, 122, 199, 354. OE. OHG. *suht*.  
*sauli*, *sm.* sun, 80. OE. *sōl*.  
*saúrga*, *sf.* care, grief, sorrow, 192. OE. *sorg*, OHG. *sorga*.  
*saúrgan*, *wv.* III, to sorrow, trouble, take thought, 328. OE. *sorgian*, OHG. *sorgēn*.  
*sáups*, *sm.* sacrifice, burnt-offering, 197.  
*sei*, *rel. pr. fem.* who, which, 271 note 3.  
*sein* (*seina*), *poss. pr.* its, 264.  
*seins*, *poss. pr.* his, 78, 99, 263. OE. OHG. *sīn*.  
*\*seip̄s*, *av.* see *þana-seip̄s*.  
*seip̄s*, *aj.* late, 236. OE. *sip̄*, OHG. *sid*, *av.*  
*sēls*, *aj.* good, kind, 234. Cp. OE. *sællic*, OHG. *sālig*, happy.  
*\*sēþs*, *sf.* see *mana-sēþs*.  
*si*, *pers. pr.* she, 152, 260, 261. OHG. *sī*.  
*sibja*, *sf.* relationship, 192. OE. *sibb*, OHG. *sibba*.  
*sibun*, *num.* seven, 14, 26, 87, 136, 161, 174, 247, 258. OE. *seofon*, OHG. *sibun*.

sibuntēhund, *num.* seventy, 247.  
 sidōn, *wv.* II, to practise, 325. OHG. sitōn.  
 sidus, *sm.* custom, habit, 203. OE. sidu, OHG. situ.  
 sifan, *wv.* III, to rejoice, be glad, 328.  
 siggwan, *sv.* III, to sing, read, 17, 146, 149, 304. OE. OHG. singan.  
 sigis, *sm.* victory. OE. sige, sigor, OHG. sigu.  
 sigis-láun, *sm.* the reward or crown of victory, prize, 304.  
 sigljan, *wv.* I, to seal. Lat. sigillāre.  
 sigljo, *wn.* seal, 22, 214. Low Lat. sigillo.  
 sigqan, *sv.* III, to sink, go down, 17, 24, 146, 158, 163, 304. OE. sincan, OHG. sinkan.  
 sihu, *sm.* victory, 205 note.  
 sijáu, I may be, 342.  
 sijum, we are, 342.  
 sik, *refl. pr.* oneself, 261, 262; *gen. scina; dat. sis.* OHG. sih.  
 \*silan, *wv.* III, see ana-silan.  
 silba, *pr.* self, 161, 269, 430. OE. self, OHG. selb.  
 silba-wiljis, *aj.* willing of one self, 397.  
 silda-leikjan, *wv.* I, to marvel, wonder, be astonished.  
 silda-leiks, *aj.* wonderful. OE. seld-líc, sellic.  
 silibr, *sm.* silver, 182. OE. seolfor, OHG. silabar, silber.  
 silubreins, *aj.* silver.  
 simlē, *av.* once, at one time, 344. OE. sim(b)e, OHG. simbles, always.  
 sinaps, *sm.* or sinap, *sm.* mustard. OE. senep, OHG. senaf, Lat. sinápi, Gr. σίναπις.  
 sind, they are, 342. OE. sindon, sind, sint, OHG. sint. sineigs, *aj.* old, 110, 227, 245, 394.  
 sinista, *aj.* oldest; anelder, 245. sinteinō, *av.* always, ever, continually, 344.  
 sinteins, *aj.* daily.  
 \*sinþs, *sm.* time, *lit.* a going, 258. OE. sîp, OHG. sind.  
 sipōneis, *sm.* pupil, disciple, 185.  
 sipōnjan, *wv.* I, to be a disciple, 320.  
 sitan, *sv.* V, to sit, 34, 75, 97, 174, 308 and note. OE. sitan, OHG. sizzen.  
 sitls, *sm.* seat, chair, nest, 159, 180. OE. setl, OHG. sezzal.  
 siujan, *wv.* I, to sew, 319. OE. siowan, sēowan, OHG. siuwen.  
 siukan, *sv.* II, to be sick, be ill, 302.  
 siukei, *wf.* sickness, weakness, infirmity, 354, 383.  
 siuks, *aj.* sick, ill, diseased, 122, 227, 390. OE. sēoc, OHG. sioh.  
 siuns, *sf.* sight, appearance, 105, 137, 150, 199. OE. sien.  
 \*siuns, *aj.*, see ana-siuns.  
 skaban, *sv.* VI, to shave, 310. OE. scafan, OHG. skaban.  
 skadus, *sm.* shade, shadow, 116, 150, 203. OE. sceadu, OHG. scato.  
 \*skadwjan, *wv.* I, to cast a shade or shadow, 29. See usar-skadwjan.  
 skaftjan, *wv.* I, to make ready, prepare.  
 skáidan, *sv.* VII, to divide, sever, separate, put asunder, 47, 130, 312 note, 313. OE. sc(e)ádan, OHG. skeidan.  
 skal, *pret.-pres.* I shall, 158, 336. OE. sceal, OHG. skal.

skalkinassus, *sm.* service, 381.  
 skalkinōn, *wv.* II, to serve, 325, 425.  
 skalks, *sm.* servant, 162, 180, 425. OE. scealc, OHG. skaik.  
 skaman sik, *wv.* III, to be ashamed, be ashamed of, 139, 328, 427. OE. scamian, OHG. scamen.  
 skanda, *sf.* shame, 139. OE. sc(e)and, OHG. scanta.  
 \*skapjan, *sv.* VI, to shape, make, 138, 160. See *ga-skapjan*.  
 skattja, *wm.* money-changer.  
 skatts, *sm.* money, coin, penny. OE. sceatt, OHG. scaz; O. Bulgarian skotū, cattle.  
 skaþjan, *sv.* VI, to injure, 130, 310. OE. sceþpan, OHG. skadōn.  
 skáuda-ráips, *sm.* leather thong, shoe-latchet. OE. rāp, OHG. reif, rope.  
 skáuns, *aj.* beautiful, 234. OE. sciene, OHG. scóni.  
 skáuts, *sm.* the hem of a garment, OE. scéat, OHG. scōz.  
 \*skawjan, *wv.* I, see *us-skawjan*.  
 skeinan, *sv.* I, to shine, 128, 300. OE. scinan, OHG. skínan.  
 \*skeirjan, *wv.* I, see *ga-skeirjan*.  
 skeirs, *aj.* clear, 175, 234. OE. scír.  
 skéwan, *wv.* I, to walk, go, go along.  
 skildus, *sm.* shield, 203. OE. scield, OHG. skilt.  
 skip, *sm.* ship, 23, 160, 182. OE. scip, OHG. scif.  
 \*skiuban, *sv.* II, see *af-skiuban*.  
 skóhs, *sm.* shoe. OE. scóh, scō, OHG. scuoh.

skōhsl, *sm.* evil spirit, demon.  
 \*skreitan, *sv.* I, see *dis-skreitán*.  
 \*skritnan, *wv.* IV, see *dis-skritnan*.  
 skuft, *sm.* the hair of the head. O. Icel. skopt.  
 skuggwa, *wm.* mirror, 151, 208. OE. scūwa, OHG. scūwo, shadow.  
 skula, *aj.* owing, in debt, guilty, 428; *wm.* debtor, 208, 354. OE. ge-scola, OHG. scola.  
 \*skulan, *pret. pres.* to owe, to be about to be, shall, to be one's duty, to be obliged, must, 22, 336, 432; *skulds ist*, it is lawful, 336, 340, 400, 428. OE. OHG. sculan.  
 skúra, *sf.* shower: skúra windis, storm. OE. OHG. scúr.  
 slahan, *sv.* VI, to smite, strike, beat, hit, 124, 125, 137, 138, 143, 292, 309. OE. sléan, OHG. slahan.  
 slahs, *sm.* stroke, stripe, plague. OE. siege, OHG. slag.  
 slahits, *aj.* smooth. OHG. sleht.  
 sláuhts, *sf.* slaughter, 125, 199, 354.  
 \*sláupnan, *wv.* IV, see *af-sláupnan*.  
 sláwan, *wv.* III, to be silent, be still, 149, 328.  
 sleideis (or? sleips), *aj.* fierce, dangerous, perilous. OE. slípe.  
 slépan, *sv.* VII, to sleep, fall asleep, 5, 23, 97, 129, 160, 174, 343. OE. slæpan, OHG. släfan.  
 \*slíndan, *sv.* III, see *fra-slíndan*.  
 slíupan, *sv.* II, to slip, 129, 302. OE. slúpan, OHG. slioffan.  
 smakka, *wm.* fig, 208.

smakka-bagms, *sm.* fig-tree.  
 smals, *aj.* small, 227. OE.  
 smæl, OHG. smal.  
 \*smeitan, *sv.* I, see ga-smeitan.  
 smyrn, *sn.* myrrh; wein miß  
 smyrna, wine mingled with  
 myrrh. Gr. σμύρνα.  
 snaga, *wm.* garment, 208.  
 \*snáiws, *sm.* snow, 29, 137, 149,  
 188 note. OE. snáw, OHG.  
 snéo.  
 sneian, *sv.* I, to cut, reap,  
 137, 299. OE. snípan, OHG.  
 snídan.  
 sniumjan, *wv.* I, to hasten,  
 320. Cp. OE. snéome, OHG.  
 sniumo, quickly.  
 sniumundo, *av.* with haste,  
 quickly, 344; *compl.* sniumun-  
 dōs, with more haste, 345.  
 sniwan, *sv.* V, to hasten, 104,  
 149, 150, 307. OE. snéowan.  
 snutrs, *aj.* wise, 227. OE.  
 snot(t)or, OHG. snottar.  
 sökareis, *sm.* disputer, 380.  
 sökjan, *wv.* I, to seek, desire,  
 long for, question with, dis-  
 pute, 7, 110, 118, 152, 153, 154,  
 157, 162, 283, 316, 317, 322;  
 sökjan samana, to, reason  
 together, to discuss. OE.  
 sécan, OHG. stóhhen.  
 sökns, *sf.* search, inquiry, 199.  
 \*sopjan, *wv.* I, see ga-sopjan.  
 spaíkulátur, *m.* spy, execu-  
 tioner. Lat. speculator, Gr.  
 σπεκουλάτωρ.  
 sparwa, *wm.* sparrow, 149,  
 208. OE. spearwa, OHG.  
 sparo.  
 spaírds, *f.* stadium, furlong,  
 race-course, 221. OE. spyrd,  
 OHG. spurt.  
 spédmists, *aj.* last, 246.  
 \*spéps, *aj.* late. OHG. späti.  
 speiwan, *sv.* I, to spit, 5, 128,  
 300. OE. OHG. spíwan.

spill, *sn.* fable, story. OE.  
 spell, OHG. spel.  
 spillón, *wv.* II, to narrate,  
 relate, bring tidings of, 325.  
 OE. spellian.  
 spinnan, *sv.* III, to spin, 304.  
 OE. OHG. spinnan.  
 spráutō, *av.* quickly, soon, 344.  
 spyreida, *wm.* large basket.  
 Gr. σπυρίς, *gen.* σπυρίδος, fish-  
 basket.  
 stáiga, *sf.* path, way. Cp. OE.  
 stíg, OHG. stíga.  
 stainahs, *aj.* stony, 393. OE.  
 stænig, OHG. steinag.  
 stáineins, *aj.* of stone, stony,  
 395. OE. stænen.  
 stáins, *sm.* stone, rock, 10,  
 83, 87 note 1, 103, 180, 353;  
 stáinam waipan, to stone.  
 OE. stän, OHG. stein.  
 stáirnō, *wm.* star, 211. OHG.  
 stern, sterno.  
 \*staldan, *sv.* VII, see ga-  
 staldan.  
 stamms, *aj.* stammering, with  
 an impediment in the speech.  
 OE. stamm, OHG. stam.  
 standan, *sv.* VI, to stand,  
 stand firm, 310. OE. standan,  
 OHG. stantan.  
 stáps (*gen.* stádis), *sm.* place,  
 neighbourhood, 41, 197, 354;  
 jáinis stádis, unto the other  
 side (of the lake), eis τὸ  
 πέραν. OE. stede, OHG.  
 stat.  
 stáps (*gen.* stápis), *sm.* land,  
 shore. OE. stæþ, OHG. stad.  
 staua, *wm.* judge, 80, 101, 208,  
 223.  
 staua, *sf.* judgment, 11, 80,  
 192. Cp. OHG. stüa-tago,  
 the day of judgment.  
 staua-stóls, *sm.* the judgment-  
 seat, 389.  
 \*stáurknan, *wv.* IV, see ga-  
 stáurknan.

staúrran, *wv.* III, see and-  
staúrran.

stáutan, *sv.* VII, to smite,  
push, 313 note 5. OHG.  
stōgan.

steigan, *sv.* I, to ascend,  
mount up, 17, 48, 78, 83, 99,  
103, 124, 128, 133, 168, 300.  
OE. OHG. stigan.

stibna, *sf.* voice, 158 note, 192.  
OE. stemn, stefn. OHG.

stemna, stimna, stimma.

stigqan, *sv.* III, to thrust,  
push, make war, 304.

stikls, *sm.* cup, 354. OHG.  
stechal.

stiks, *sm.* point, moment;  
stiks nēlis, a moment of

time. OE. stice, OHG.  
stih.

stilan, *sv.* IV, to steal, 66, 306.  
OE. OHG. stelan.

stuir, *sm.* steer, calf. OE.  
stēor, OHG. stior.

stuirjan, *wv.* I, to establish, 85.  
OE. stieran, OHG. stiuren,  
to steer.

\*stōdjan, *wv.* I, see ana-  
stōdjan.

stōjan, *wv.* I, to judge, 80,  
81, 100, 101, 152, 153, 316,  
317. Cp. OE. stōwian, OHG.  
stouwen, to restrain.

\*stráujan, *wv.* I, to strew,  
spread, spread (with carpets!),  
furnish, 319. OE. strēowan,  
OHG. strouwen, strewen.

striks, *sm.* stroke, title, 199.  
OHG. strih.

suljō, *wf.* sole of a shoe. Lat.  
solea.

sums, *indef. pr.* some one, a  
certain one, 53, 277, 427, 430;  
sums... sums, the one... the  
other; *nom. pl.* sumái(h)...  
sumái(h), some... and others.  
OE. OHG. sum.

sundrō, *av.* alone, asunder,

apart, privately, 344. OE.  
sundor, OHG. suntar.

sunja, *sf.* truth; *bi* sunjái,  
truly, verily.

sunjaba, *av.* truly, 344.

sunjeins, *aj.* true, veritable.

sunjis, *aj.* true, 229.

sunjōn, *wv.* II, to justify, 200,  
325.

sunjōns, *sf.* a verifying, de-  
fence, 200.

sunna, *wm.* sun. OE. sunna,  
OHG. sunno.

sunnō, *wf.* or *wn.* sun. OE.  
sunne, OHG. sunna.

suns, *av.* soon, at once, im-  
mediately; suns-aiw, *av.*  
immediately, straightway;  
suns-ai, *cj.* as soon as, 351.

sunus, *sm.* son, 8, 72, 87 and  
note 3, 88, 90 and note, 107,  
108, 113, 116, 121, 122, 150,  
158, 202. OE. OHG. sunu.

supōn, *wv.* II, to season, 7.  
OHG. soffōn.

sūts, *aj.* sweet, patient, peace-  
able, tolerable, 234, 243, 244.  
OE. swēte, OHG. suozi.

supjōn, *wv.* II, supjan, *wv.* I,  
to itch, tickle.

swa, swah, *av.* so, just so, also,  
thus. OE. swā.

swa-ei, swa-śwē, *cj.* so that,  
so as, 351.

swaíhra, *wm.* \*father-in-law,  
136, 208. OE. swēor, swehor,  
OHG. ſwehur.

swaíhrō, *wf.* mother-in-law,  
211.

\*swaírban, *sv.* III, to wipe,  
14, 161, see af-swaírban.

swa-láyps, *pr.* so great, 274.

swa-leiks, *pr.* such, 274, 430.  
OE. swelc, swylc, OHG.  
solih.

swamms, *sm.* sponge. OE.  
swamm.

swaran, *sv.* VI, to swear, 158,

310 and note. OE. swerian, OHG. swerren, swerien. swarē, *av.*: without a cause, in vain. swarts, *aj.* black, 227. OE. sweat, OHG. swarz. swa-swē, *av.* even as, just as; *cj.* so that, 351. swē, *av.* and *cj.* like, as, just as, so that, about, 5, 351; swē ... swa, as ... so; swē ... jah, or swa jah, or swah, like, ... so too. sveiban, *sv.* I, to cease, 161, 300. O.Icel. svifa. svein, *sn.* swine, pig, 6, 44, 78, 99. OE. OHG. swin. swēran, *wv.* III, to honour, 328. swērei, *wf.* honour. swēriþa, *sf.* honour, 384. swērs, *aj.* honoured, 175, 227, 428. OE. swær, OHG. swär, heavy. swēs, *aj.* one's own; as *sb.*, possession, property. OE. swæs, OHG. swäss. swē-paúh, *av.* yet, indeed, however, 351. swiglja, *wm.* piper, 208. swiglōn, *wv.* II, to pipe, play the flute, 325. OHG. swe-galōn. swikniþa, *sf.* purity, pureness, chastity, 384. swi-kunpaba, *av.* openly, manifestly. swi-kunþs, *aj.* manifest, evident, open, 428; swikunþs waírþan, to become or be made manifest, φανερός γίγνεσθαι. swiftan, *sv.* III, to die, 146, 304. OE. sweltan. swinþei, *wf.* strength, power, might, 383. swinþnan, *wv.* IV, to grow strong. swinþs, *aj.* strong, sound, healthy, 227, 243. OE. swiþ. swistar, *f.* sister, 29, 66, 93, 147, 149, 216. OE. sweostor, OHG. swestar. swōgatjan, *wv.* I, to sigh, 320, 424. \*swōgjan, *wv.* I, see ga-swōgjan. synagōga-faþs, *sm.* ruler of the synagogue. synagōgē, *f.* synagogue, 2 note 3. Gr. συναγωγή.

tagl, *sn.* hair, 17, 22, 159, 182, 354. OE. tægl, OHG. zagel, tail. tagr, *sn.* tear, 17, 25, 91, 159, 168, 170, 182, 354. OE. tēar, teagor, OHG. zahar. tahan, *wv.* I, to tear, rend. tahiþwa, *sf.* the right hand. OHG. zesawa. tahiþwa, *w. aj.* right; as *noun*, *wf.* tahiþwō, the right hand, 29, 149. OHG. zeso. tainhun, *num.* ten, 10, 27, 67, 87, 92, 128, 129, 136, 164, 247, 252. OE. tien, OHG. zehan. tainhunda, *num.* tenth, 253. OE. tēoba, OHG. zehanto. tainhuntaíhund-falþs, *num.* hundredfold, 257. tainhuntehund, tainhuntaíhund, *num.* hundred, 247, 427. tāiknjan, *wv.* I, to betoken, point out, show. OE. tæcnan, OHG. zeihhanen. tāikns, *sf.* token, sign, wonder, miracle, 22, 159, 199. OE. tācn, OHG. zeilhan. tainjō, *wf.* a basket of twigs, basket. OHG. zeina. tains, *sm.* twig, sprig, branch, OE. tān, OHG. zein. \*tairan, *sv.* IV, see ga-, dis-tairan.

taleiþa, maid, damsel. Gr. ταλιθά.

talzeins, *sf.* instruction.

talzjan, *wv.* I, to instruct, teach, 175.

talzjands, *m.* teacher, 218.

\*tamjan, *wv.* I, to tame, 170, see *ga-tamjan*.

tandjan, *wv.* I, to light, kindle. OE. on-tendan.

taui, *sn.* deed, work, 11, 80, 81, 187.

táujan, *wv.* I, to do, make, 104, 149, 150, 319, 426. OHG. zouwen.

\*taúrnan, *wv.* IV, see *af-taúrnan*.

\*teihan, *sv.* I, see *ga-teihan*.

tékan, *sv.* VII, to touch, 282, 314, 428. Cp. O.Icel. *taka* (*pret.* *tök*), to take.

\*tigus, *sm.* decade, 136, 247. OE. *tig*.

tilón, *wv.* II, see *ga-tilón*.

\*tils, *aj.* fit, suitable, 227. OE. *til*, see *ga-tils*.

\*timan, *sv.* IV, see *ga-timan*.

timrja, *wm.* carpenter, builder, 159, 208.

timrjan (timbrjan), *wv.* I, to build, 159. OE. *timbran*, OHG. *zimbren*. Cp. OE. timber, OHG. *zimbar*, timber.

tiuhan, *sv.* II, to lead, draw, guide, 51, 71, 73, 86, 94, 124, 128, 129, 137, 301. OE. *tēon*, OHG. *ziohan*.

trauan, *wv.* III, to trust, 11, 80, 328 and notes 1, 2. OE. *trūwian*, OHG. *trūen*, *trūw-ēn*.

triggwa, *sf.* covenant, 151, 192. OE. *trēow*, OHG. *triuwa*.

triggwaba, *av.* truly, assuredly, 151.

triggws, *aj.* true, faithful, 17, 151, 232. Cp. OE. *ge-triewe*, QHG. *gi-triuwi*.

trimpan, *sv.* III, see *ana-trimpan*.

triu, *sn.* tree, wood, staff, 9, 150, 189 note 1. OE. *trēo(w)*.

triweins, *aj.* wooden, 395.

trudan, *sv.* IV, to tread, 125, 280, 306 and note. Cp. OE. *tredan*, OHG. *tretan*.

tuggō, *wf.* tongue, 87, 89, 111, 119, 166, 170, 206, 210. OE. *tunge*, OHG. *zunga*.

tulgus, *aj.* firm, fast, 167, 236.

tundnan, *wv.* IV, to take fire, 331. Cp. OHG. *zuntēn*.

tunþus, *sm.* tooth, 27, 203. Cp. OE. *tōp*, OHG. *zan(d)*.

tuz-wérjan, *wu.* I, to doubt, 418. Cp. OHG. *zur-wāri*, suspicious; OE. *wār*, OHG. *wār*, true.

twaddjē, see 156, 250. OE. *twēg(e)a*, OHG. *zweio*.

twái (*fem.* *twōs*, *neut.* *twa*), *num.* two, 10, 149, 170, 247, 250, 256, 258; *masc.* OE. *twēgen*, OHG. *zwēne*; *fem.* OE. *twā*, OHG. *zwā* (*zwō*), *neut.* OE. *twā*, *tū*, OHG. *zwei*.

twái tigjus, *num.* twenty, 247.

twalib-wintrus, *aj.* twelve years old, 34, 236.

twalif, *num.* twelve, 149, 247, 252. OE. *twelf*, OHG. *zwelif*.

twiehnái, *num.* two *ēach*, 256. Cp. OE. *be-twēonum*, between.

þad-ei, *av.* whither, where, wheresoever.

þagkjan, *wv.* I, to think, meditate, consider, 17, 28, 59, 96, 142, 158, 171, 321, 428. OE. *pencan*, OHG. *denken*.

þahan, *wv.* III, to be silent, hold one's peace, 328. *Cp.* OHG. *daȝēn*.

þahō, *wf.* clay, 4, 74, 211. OE. þō, OHG. *dāha*.

þah̄ta, *pret.* I thought, 321. OE. þōhte, OHG. *dāhta*.

þairh, *prep. c. acc.* through, by, by means of, on account of, 171, 350.

þairh-bairan, *sv.* IV, to bear through, carry through, 419.

þairh-gaggen, *sv.* VII, to go or come through, 419.

þairh-leipan, *sv.* I, to go through.

þairh-saihan, *sv.* V, to see through, 419.

þairh-wakan, *sv.* VI, to keep watch, 165 note.

þairh-wisan, *sv.* V, to remain, 419.

þairkō, *wn.* a hole through anything, 214; þairkō nēþlōs, the eye of a needle.

\*pairsan, *sv.* III, to be withered or parched, 122, see *ga-pairsan*.

þan, *rel. particle*, when, as, then, as long as, 347; *dem.* (*never stands first*), then, at that time, thereupon; *cj.* but, indeed, and, however, therefore, as long as, 351. OE. þan, þon.

þana-máis, *av.* still, further.

þana-seip̄s, *av.* further, more, still; with *neg.* no more, no longer. OE. sīp̄, OHG. sid.

þandē, *cj.* if, because, since, when, as long as, until, until that, 351.

\*þanjan, *wv.* I, see *uf-þanjan*.

þan-nu, þan-uh, *cj.* therefore, then, so, for, 351.

þar, *av.* there, 345.

þarba, *wm.* a needy one, pauper, beggar.

þarba, *sf.* poverty, need, want, 354. OE. þearf, OHG. darba.

\*þarban, *wv.* III, see *ga-þarban*.

þar-ei, *av.* where.

þarf, *pret. pres.* I need, 137, 335. OE. þearf, OHG. darf.

þar-uh, *cj.* therefore, but, and, 351; *av.* there, now.

þata, *pr. neut.* that, this, the, 262, 265 note 2. OE. þæt, OHG. *daz*.

þata-huah þei, *pr.* whatsoever, 276.

þat-áin-ei, *av.* only.

þat-ei, *neut. of rel. pr.*, as *cj.* that, because, if, 271 note 1, 351.

þaþrō, *av.* thence, from there, 89, 348.

þa-þrōh, *av.* afterwards, thenceforth.

þáu, þáuh, *cj.* and *av.* after a *comp.*, also after a *pos.* standing for the *comp.*, than: gōþhus ist ... þáu (καλόν σοι ἔστιν...), it is better for thee... than; introducing the second part of a *disjunctive interrogation*, or; þáu niu, or not; after an *interrog. pr.*, then, in that case; still, perhaps, 349, 351.

þáuh-jabái, *cj.* even though, 351.

þaúrban, *pret. pres.* to need, be in want, lack, 292, 335, 427. OE. *purfan*, OHG. *durfan*.

þaúrfts, *aj.* needy, necessary, 335.

þaúrfts, *sf.* need, necessity, 199. OHG. *durft*.

þaúrneins, *aj.* thorny, 395. OE. *þyrnen*, OHG. *dornin*.

þaúrnus, *sm.* thorn, 171, 203. OE. *þorn*, OHG. *dorn*.

þatírp, *sn.* field, 120. OE. *þorp*, OHG. *dorf*, village.

þaúrsjan, *wv.* I, to thirst, 320, 426.

\*paúrsnan, *wv.* IV, to become dry, 122, see *ga-paúrsnan*.  
 paúrstei, *wf.* thirst, 212. OE. þyrst, OHG. durst.  
 paúrsus, *aj.* dry, withered, 122, 236. Cp. OE. þyrre, OHG. durri.  
 þe-ei, *cj.* that, because that, for that, 265 note I, 351; *ni þe-ei*, not because.  
 þei, *cj.* that, so that; *rel. part.* that, as; used with *sahrazuh*, *bishraduh*, *bishrah*, *batahah*, where it gives the force of a relative, 265 note I, 351.  
 þeihan, *sv.* I, to thrive, prosper, increase, 60, 92, 124, 142, 164, 300. OE. þeon, OHG. dihan.  
 þeihuō, *wf.* thunder, 211.  
 þeins, *poss. pr.* thy, 263, 430. OE. *tin*, OHG. *din*.  
 \*pinsān, *sv.* III, see *at-pinsan*.  
 pis-hun, *av.* chiefly, especially.  
 pis-hraduh þadei, *av.* whither-soever.  
 pis-hrah, *pr.* whatsoever, what-ever, 276.  
 pis-haruh, *av.* wheresoever.  
 pis-hraz-uh sa-ei, *indef. pr.* whosoever, 276.  
 þiubi, *sn.* theft, 187. OHG. diuba.  
 þiubjō, *av.* secretly, 89, 119, 344.  
 þiuda, *sf.* people; *pl.* heathens, Gentiles, 9, 192. OE. þeod, OHG. diot, diota.  
 þiudan-gardi, *sf.* kingdom, palace, 34, 194.  
 þiudanōn, *wv.* II, to reign.  
 þiudans, *sm.* king, 180. OE. þeoden.  
 þiudinassus, *sm.* kingdom, 33, 203, 381.  
 þiudiskō, *av.* after the manner of the Gentiles, 396. OE. þeodisc.

þiufs (þiubs), *sm.* thief. OE. þeof, OHG. diob.  
 þiu-magus, *sm.* servant.  
 \*þiu, *sm.* servant, 89, 188. OE. þeow, OHG. *deo*.  
 þiup, *aj.* good, 171. Cp. OE. ge-biede, virtuous.  
 þiupeigs, *aj.* good, blessed, 394.  
 þiupi-qiss, *sf.* blessing, 389.  
 þiupjan, *wv.* I, to do good, bless, praise.  
 þiup-spillōn, *wv.* II, to tell or bring glad tidings.  
 þiwi (*gen.* þiujos), *sf.* maid-servant, handmaid, 89, 149, 150, 195. OE. þeowu, þeowe, OHG. diu, *gen.* diuwi.  
 \*þláhan, *sv.* VII, see *ga-þláhan*.  
 þlaqus, *aj.* soft, tender, 236.  
 þlaúhs, *sm.* flight, 197.  
 þliuhan, *sv.* II, to flee, 302. OE. *fiéon*, OHG. *fiohan*.  
 þrafstjan, *wv.* I, to console, comfort; þrafstjan sik, to take courage, be of good cheer.  
 þragjan, *wv.* I, to run, 318.  
 þramstei, *wf.* locust, 212.  
 þreihan, *sv.* I, to press upon, throng, crowd, 300.  
 \*þreis (*neut.* þrija), *num.* three, 28, 87 note, 128, 152, 247, 251, 256, 258. OE. þri, OHG. dri.  
 \*þreis tigjus, *num.* thirty, 247.  
 þridja, *num.* third, 253. OE. þridda, OHG. *dritto*.  
 þridjō, *av.* for the third time, 344.  
 þriskan, *sv.* III, to thresh, 304. OE. þerscan, OHG. *dreskan*.  
 \*þriutan, *sv.* II, see *us-þriutan*.  
 þrûts-fill, *sn.* leprosy. OE. þrûst-fell.  
 þrûts-fills, *aj.* diseased with leprosy, leprous.

þū, *pers. pr.* thou, 128, 260, 261, 262. OE. þū, OHG. dū.

þugkjan, *wv.* I, to seem, 62, 82, 138, 321. OE. þyncan, dunken.

þūhta, *pret.* it seemed, 321. OE. þūhte, OHG. dūhta.

þuláins, *sf.* sufferance, suffering, patience, 200.

þulan, *wv.* III, to tolerate, suffer, put up with, endure, 200. OE. þolian, OHG. dolēn.

þūsundi, *sf.* thousand, 8, 26, 82, 102, 194, 247, 427. OE. þūsend, OHG. dūsent.

þūsundi-faps, *sm.* leader of a thousand men, captain, high captain (χιλίαρχος), 389.

-þwa, *suffix*, 387.

þwahan, *sv.* VI, to wash, 149, 310. OE. þwēan, OHG. dwhahan.

þwairhs, *aj.* angry. OE. þweorh, OHG. dwerah, crooked.

·u, *interrog. particle* (attached enclitically to the first word of its clause), 297, 349.

ubilaba, *av.* badly, evilly, 344.

ubils, *aj.* evil, bad, 8, 227, 245, 390; as *noun*, þata ubil or ubilð, the evil; ubil haban, to be ill; ubil qíþan, *c. dat.* to speak evil of, curse. OE. yfel, OHG. ubil.

ubiltōjís, *aj.* evil-doing, as *noun*, evil-doer, 229.

ubil-waúrdjan, *wv.* I, to speak evil of.

ubil-waúrds, *aj.* evil-speaking, railing, 398.

-ubni, *suffix*, 386.

ubuh=uf + *enclitic particle* uh.

uf, *prep. c. dat.* and *acc.* under, beneath, in the time of, 350.

uf-áipeis, *aj.* under an oath, 374.

ufar, *prep. c. acc.* and *dat.* over, above, beyond, 16, 106, 160, 350. OE. ofer, OHG. ubar.

ufarassus, *sm.* abundance, superfluity, 381; *dat.* ufarassáu, used as *av.* in abundance, greatly, enough and to spare.

ufar-fullei, *wf.* overfullness, abundance, 375.

ufar-fulls, *aj.* overfull, abundant, 375.

ufar-gaggan, *sv.* VII, to go too far, transgress, 420.

ufar-gudja, *wm.* chief-priest, 375.

ufar-hafnan, *wv.* IV, to be exalted, 331.

ufar-méleins, *sf.* superscription.

ufar-méli, *sn.* superscription, 187, 375.

ufar-mélian, *wv.* I, to write over, 420.

ufar-munnōn, *wv.* II, to forget, 325, 420, 428.

ufaro, *av.* above; *prep. c. dat.* and *acc.* above, upon, over, 119, 344.

ufar-skadwjan, *wv.* I, to overshadow, 149, 420.

ufar-steigan, *sv.* I, to spring up, mount up, 420.

uf-báuljan, *wv.* I, to puff up.

uf-bléasan, *sv.* VII, to blow up, puff up, 313 note, 417. OHG. blásan.

uf-blöteins, *sf.* entreaty, 374.

uf-brikan, *sv.* IV, to reject, despise, 417.

uf-brinnan, *wv.* I, to burn up, scorch.

uf-dáupjan, *wv.* I, to baptize, 417.

uf-gaírdan, *sv.* III, to gird up, 304.

uf-graban, *sv.* VI, to dig up.

uf-haban, *wv.* III, to hold up, bear up.

uf-háuseins, *sf.* regard, obedience, 374.

uf-háusjan (*c. dat.*), *wv.* I, to submit, obey, listen to, 417.

uf-hrōpján, *wv.* I, to cry out.

uf-kunnan, *wv.* III (but *pret.* *ufkunþa*), to recognize, know, acknowledge, 417.

uf-kunþi, *sv.* knowledge, 34, 374.

uf-ligan, *sv.* V, to lie under, faint, 417.

ufni, *suffix*, 386.

uf-rakjan, *wv.* I, to stretch forth, stretch up, lift up.

uf-sneiþan, *sv.* I, to slay.

uf-swōgjan, *wv.* I, to sigh deeply.

ufsta, *av.* often, 8.

uf-panjan sik, *wv.* I, to stretch oneself. OE. pennan, OHG. dennen.

uf-wōpján, *wv.* I, to cry out, 165 note.

\*ugkar, *poss. pr.* of us two, 263.

·uh, ·h, *enclosed ej.* (like Lat. que, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The h is often assimilated to the initial consonant of a following word, 73 note, 164 note, 266, 351. See note to Matth. vi. 7.

ühteigō, *av.* seasonably, opportunely, 344.

ühtiugs, *aj.* at leisure, 9.

ühtwo, *wf.* early morn, 8, 62, 82, 211. OE. üht(a).

ulbandus, *sm.* camel. OE. olfend, OHG. olbanta.

un-agands, *aj.* fearless, 338.

un-agei, *wf.* fearlessness, 376.

un-airkns, *aj.* unholy. OHG.

erkan, cp. OE. eorc(n)ah-stān, precious stone.

un-aiwisks, *aj.* blameless.

un-bairands, *pres. part.* not bearing, sterile, 376.

un-barnahs, *aj.* childless, 393.

und, *prep. c. acc.* unto, until, up to; *c. dat.* for, 350; und þatei, while; und hra, how long.

undar, *prep. c. acc.* under, 350. OE. under, OHG. untar.

undarō, *prep. c. dat.* under, 89, 344, 350.

undaúrni-mats, *sm.* breakfast, dinner. OE. undern-mete.

und-greipan, *sv.* I, to seize, lay hold of, 421.

und-rēdan, *sv.* VII, to provide, furnish, grant, 421.

und-rinnan, *sv.* III, to run to one, fall to one, fall to one's share, 421.

un-fagrs, *aj.* unfit, unsuitable, 376, 391.

un-frödei, *wf.* without understanding, foolishness, folly, 376.

un-ga-habands sik, *pres. part.* incontinent.

un-ga-hrairbs, *aj.* unruly, disobedient.

un-ga-láubeins, *sf.* unbelief.

un-ga-láubjands, *pres. part.* unbelieving.

un-haili, *sm.* want of health, sickness, disease, 376.

un-handu-waúrhts, *aj.* not made by hands.

un-hráins, *aj.* unclean.

un-hulþa, *wm.* devil, evil or unclean spirit, 376. OE. un-holda, OHG. un-holdo.

un-hulþō, *wf.* devil, evil or unclean spirit.

un-hunslags, *aj.* without offering, truce-breaking, implacable, 392.

un-hrapnands, *pres. part.* unquenchable.

un-karja, *w. aj.* careless, negligent.  
 un-kunþs, *aj.* unknown, 428.  
 un-léps, *aj.* poor. OE. un-læd.  
 un-liuts, *aj.* unfeigned.  
 un-mahteigs, *aj.* weak, impossible.  
 un-mahts, *sf.* infirmity, weakness, 34, 376.  
 un-mana-riggws, *aj.* inhuman, fierce.  
 un-milds, *aj.* not mild, without natural affection, unloving. OE. un-milde, OHG. un-milti.  
 un-riurei, *wf.* immortality, incorruption.  
 un-rödjands, *pres. part.* not speaking, speechless, dumb.  
 un-saltans, *þþ.* unsalted.  
 unsar, *poss. pr.* our, 175, 263, 264. OE. ûser, OHG. unsér.  
 un-sélei, *wf.* wickedness, craftiness, injustice, unrighteousness.  
 un-séls, *aj.* evil, wicked, unholy.  
 un-sibjis, *aj.* lawless, impious; *sb.* transgressor, 229.  
 un-sweibands, *pres. part.* unceasing.  
 un-swérei, *wf.* dishonour, shame, disgrace.  
 un-swérs, *aj.* without honour.  
 un-tals, *aj.* unlearned, indocile.  
 unté, *çj.* for, because, since, until, 351.  
 un-tilaſſalsks, *aj.* rash, unbecomingly proud.  
 unþaþliuhan, *sv. II.* to escape, 421.  
 un-þiup, *sn.* evil.  
 un-þwahans, *þþ.* unwashed.  
 un-þteigð, *av.* at an unfit time, inopportunely.  
 un-wáhs, *aj.* blameless, 74, 376. OE. wôh, bent, wrong, bad.  
 un-weis, *aj.* unlearned, 122, 138, 227. OE. OHG. un-wís.  
 un-wéřjan, *wv.* I, to be unable to endure, be displeased.  
 un-witi, *sn.* ignorance, folly, foolishness, 354. Cp. OE. witt, OHG. wizzi, understanding.  
 un-wits, *aj.* without understanding, foolish.  
 ur-raisjan, *wv.* I, to raise, rouse up, wake, 137 note, 175 note, 422. OE. rærān.  
 ur-reisan, *sv.* I, to arise, 73 note, 137 note, 175 note 3, 300, 322, 422. OE. OHG. risan.  
 ur-rinnan, *sv. III.* to proceed, go out from, go forth, rise, spring up, 175 note 3, 422.  
 ur-rists, *sf.* resurrection, 199, 354, 377. OE. æ-rist, OHG. ur-rist.  
 ur-runs, *sf.* a running out, departure, decease, 73 note, 354.  
 ur-runs, *sm.* a running out, a rising, draught; hence East.  
 us, *prep. c. dat.* out, out of, from, 175 note 2, 350. OE. or, OHG. ur, ir, ar.  
 us-agjan, *wv.* I, to frighten utterly.  
 us-alþan, *sv. VII.* to grow old, 313 note 1.  
 us-anan, *sv. VI.* to expire, 310, 422.  
 us-bairan, *sv. IV.* to carry out, bear, endure, suffer, answer (Mark xi. 14).  
 us-báugjan, *wv.* I, to sweep out.  
 us-beidan, *sv.* I, to await, look for, 422.  
 us-beisnei, *wf.* long-suffering.  
 us-beisneigs, *aj.* long-abiding, long-suffering, 394.  
 us-beisns, *sf.* long-suffering.

is-bliggwan, *sv.* III, to beat severely, scourge.

is-bugjan, *wv.* I, to buy out, buy.

is-dáudjan, *wv.* I, to strive, be diligent, endeavour.

is-dáudō, *av.* zealously.

is-dreiban, *sv.* I, to drive out, send away, 5, 422, 428.

is-drusts, *sf.* a falling away, a rough way.

is-filh, *sn.* burial, 34, 377.

is-filmei, *wf.* amazement.

is-films, *aj.* amazed, astonished.

is-födeins, *sf.* food, nourishment, 377.

is-fratwjan, *wv.* I, to make wise. OE. frætw(i)an, frætew(i)an, to adorn.

is-fulleins, *sf.* fulfilling, fullness, 377.

is-fulljan, *wv.* I, to fulfil, complete, 34.

is-fullnan, *wv.* IV, to be fulfilled, become full, come to pass.

is-gaggan, *sv.* VII, to go out, forth, away, 436.

is-gáisjan, *wv.* I, to deprive of intellect, strike aghast; *pass.* to be beside oneself.

is-geisnan, *wv.* IV, to be aghast, be amazed, be astonished, 331.

is-giban, *sv.* V, to give out, reward, repay, restore, show, 422.

is-gildan, *sv.* III, to repay, reward, 304. OE. gieldan, OHG. geitān.

is-graban, *sv.* VI, to dig out, pluck out, break through.

is-gutnan, *wv.* IV, to be poured out, be spilt, flow away, 331.

is-hafjan, *sv.* VI, to take up, lift up; ushafjan sik jáinprō, to depart thence.

us-háuhjan, *wv.* I, to exalt.

us-háuhnan, *wv.* IV, to be exalted, 331.

us-hláupan, *sv.* VII, to leap up, rise quickly.

us-hramjan, *wv.* I, to crucify.

us-hrisjan, *wv.* I, to shake out, shake off. OE. hrisian.

us-keinan, *sv.* I, to spring up, grow up, put forth, produce, see *keinan*.

us-kiusan, *sv.* II, to choose out, prove, test; with *instr. dat.* to cast out, reject, 422, 428.

us-kunþs, *aj.* well-known, evident, manifest, 377, 391.

us-lagjan, *wv.* I, to lay out, stretch out, lay, lay upon.

us-láubjan, *wv.* I, to permit, allow, suffer, 422.

us-leípan, *sv.* I, to go away, pass by, come out.

us-liþa, *wm.* one sick of the palsy, paralytic person.

us-lükān, *sv.* II, to open, unsheathe (a sword).

us-luknan, *wv.* IV, to become unlocked, be opened, open, 331.

us-máitañ, *sv.* VII, to cut down.

us-mérnan, *wv.* IV, to be proclaimed, 331.

us-mét, *sn.* behaviour, manner of life, 322. Cp. MHG. māz, measure.

us-mitan, *sv.* V, *figuratively*, to behave; uswiss usmitan, to be in error, to err.

us-niman, *sv.* IV, to take out or away, take down.

us-qiman, *sv.* IV, *c. dat.* or *acc.* to kill, destroy, 428.

us-qiss, *sf.* accusation, charge, 377.

us-qistjan, *wv.* I, *c. dat.* and *acc.* to kill, 428.

us-qījan, *sv.* V, to proclaim, blaze abroad, 422.

us-sailwan, *sv.* V, to look up, look on, receive sight.

us-sandjan, *wv.* I, to send out, send forth, send away.

us-satjan, *wv.* I, to set on, place upon, set, plant.

us-siggwan, *sv.* III, to read.

us-skāus, *aj.* vigilant, 232.

us-skawjan (for \*us-skāujan), *wv.* I, with *refl. acc.* sik, to awake; *passive*, to recover oneself.

us-standan, *sv.* VI, to stand up, rise up, rise again, come out or from, 138, 175 note 3.

us-stass, *sf.* resurrection, rising, 138, 198 note, 377.

us-steigan (usteigan), *sv.* I, to go up, mount.

us-stiurei, *wf.* excess, riot, 85.

us-stiuriba, *av.* licentiously, riotously.

us-táikjan, *av.* I, to show, prove.

us-tiuhan, *sv.* I, to lead out, lead or take up, drive forth, finish, perform, perfect, 422.

us-þriutan, *sv.* II, to threaten, trouble, use despitefully, 302. OE. *ā-þrētan*, to be weary.

us-þulan, *wv.* III, to endure.

us-wahsts, *sf.* growth, increase, 354. OHG. *wahst*.

us-wairpan, *sv.* III, to drive out, cast forth, overthrow, reject, 428.

us-wakjan, *wv.* I, to wake up, awake from sleep. OE. *weccan*, OHG. *weckēn*.

us-walteins, *sf.* overthrow, a subverting.

us-waltjan, *wv.* I, to overthrow, overturn.

us-waúrhts, *aj.* right, just, righteous.

us-weihs, *aj.* unholy, profane.

us-windan, *sv.* III to plait.

us-wiss, *aj.* dissolute, vain.

ūt, *av.* out, forth, 8; ūta, out, without, 8, 348; ūtaþrō, ūtana, *c. gen.* from without, 114, 348, 427.

uz-ēta, *wm.* manger.

uz-ōn, see us-anan.

uz-uh, *prep.* whether from, 175 note 2.

\*waddjus, *sf.* wall, 156, 204.

wadi, *sn.* pledge, earnest, 187. OE. *wedd*, OHG. *wetti*.

waggari, *sn.* pillow. OE. *wangere*, OHG. *wangari*.

wagjan, *wv.* I, to move, shake. OE. *wecgan*, OHG. *weggen*.

\*wāhs, *aj.* see un-wāhs.

wahsjan, *sv.* VI, to grow, increase, 149, 310. OE. *weaxan*, OHG. *wahsan*.

\*wahst, *sf.*, see us-wahsts.

wahstus, *sm.* growth, size, stature.

wahtwō, *wf.* watch, 211. OHG. *wahta*.

wái, *interj.* woe! OE. *wā*, *wæ*, OHG. *wē*.

waian, *sv.* VII, to blow, 10, 76, 98, 122, 314 and note. OE. *wāwan*, OHG. *wāen*.

\*wáibjan, *wv.* I, see bi-wáibjan.

wái-dédjā, *wm.* woe-doer, malefactor, thief.

wái-fairhjan, *wv.* I, to lament loudly, wail greatly. OHG. *wē-verhen*, *wē-veren*.

waihsta, *wm.* corner.

waihsts, *f.* thing, affair; mostly used along with the *neg. particle* ni, as *acc.* ni waihst, waihst ni, naught, nothing; ni waihtai, ni in waihtai, in nothing, not at all, 221 and note. OE. OHG. *wiht*.

waila, *av.* well, rightly, excellently, 10, 66 note. OE. *wel*, OHG. *wela*, *wola*.  
 waila-déps, *sf.* benefit, 389. OE. *wel-dæd*, OHG. *wola-tät*.  
 waila-mérjan, *wv.* I, to preach, bring good tidings.  
 wáips, *sm.* wreath, crown. O. Icel. *veipr*.  
 wair, *sm.* man, 175, 179 note 2. OE. OHG. *wer*.  
 wairló, *wf.* lip. OE. *pl.* *weleras* from *\*werelas* by metathesis.  
 waírpan, *sv.* III, to throw, cast, 10, 134 note, 304, 428. OE. *weorpan*, OHG. *werfan*.  
 waírs, *av.* worse, 88, 149, 175, 345. OE. *wiers*, OHG. *wirs*.  
 wairsiza, *aj.* worse, 175, 245. OE. *wiersa*, OHG. *wirsiro*.  
 wairþan, *sv.* III, to become, be, happen, come to pass, 67, 71, 73, 124, 128, 137 and note, 171, 284, 303, 322, 428, 433, 435, 436. OE. *weorþan*, OHG. *werdan*.  
 wairþida, *sf.* worthiness, dignity, 384. OHG. *wirdida*.  
 wairþs, *aj.* worthy, 227, 427. OE. *weorþ*, OHG. *werd*.  
 wáit, *pret.-pres.* I know, 333. OE. *wát*, OHG. *weiz*.  
 waja-méreins, *sf.* blasphemy.  
 waja-mérjan, *wv.* I, to blaspheme, slander.  
 wakan, *sv.* VI, to wake, watch, 310. OE. *wacan*, to awake.  
 \*wakjan, *wv.* I, see us-wakjan.  
 \*waknan, *wv.* IV, see ga-waknan.  
 waldan, *sv.* VII, to rule, govern, 313 note 1. OE. *wealdan*, OHG. *waltan*.  
 waldufni, *sm.* power, might, dominion, authority, 33, 158 note, 187, 386.

walis, *aj.* chosen, true, dear, beloved.  
 waljan, *wv.* I, to choose, 318. OHG. *wellen*.  
 waltjan, *wv.* I, to roll, beat upon, dash against. OHG. *welzen*.  
 walwíson, *wv.* II, to wallow.  
 \*walwjan, *wv.* I, see af., at., walwjan.  
 wamba, *sf.* belly, womb, 161, 192. OE. *wamb*, OHG. *wamba*.  
 wan, *sm.* want, lack; wan wisan, with *dat.* of person and *gen.* of thing, to lack.  
 wandjan, *wv.* I, to turn, turn round, 320, 400. OE. *wendan*, OHG. *wenten*.  
 waninassus, *sm.* want, 381.  
 wans, *aj.* lacking, wanting, 427. OE. OHG. *wan*.  
 \*war (nom. *pl.* *masc.* *warái*), *aj.* wary, cautious, sober. OE. *wær*, OHG. *gi-war*.  
 wardja, *wn.* guard, 203, 223. Cp. OE. *weard*, OHG. *wart*.  
 \*wardjan, *wv.* I, see fra-wardjan.  
 \*wards, *sm.*, see daíra-wards.  
 \*wargjan, *wv.* I, see ga-wargjan.  
 \*wargs, *sm.*, see láuma-wargs.  
 warjan, *wv.* I, to forbid, 318. OE. *werian*, OHG. *werren*.  
 warmjan, *wv.* I, to warm, cherish, 133 note. OE. *wierman*, OHG. *wermen*.  
 wasjan, *wv.* I, to clothe, 175 note, 318. OE. *werian*, OHG. *werien*.  
 wasti, *sf.* clothing, raiment, dress, 194.  
 watō, *wn.* water, 170, 214  
 • note.  
 waúrd, *sm.* word, 4, 11, 71, 89,

94, 114, 173, 181, 182, 353. OE. *word*. OHG. *wort*.  
 waúrdahs, *aj.* verbal, 393.  
 waúrda-jiuka, *sf.* a strife about words, 389.  
 \*waúrdjan, *wv.* I, see *and.*, *filu.*, *ibil-waúrdjan*.  
 \*waúrhts, *sf.*, see *fra-waúrhts*.  
 waúrkjan, *wv.* I, to work, make, perform, 71, 73, 94, 138, 426. OE. *wyrcan*, OHG. *wurchen*.  
 waúrms, *sm.* serpent, 73, 94. OE. *wurm*, OHG. *wurm*, worm.  
 waúrstw, *sn.* work, deed, 29, 149, 189 note 2.  
 waúrstweigs, *aj.* effective, effectual, 394.  
 waúrstwjā, *wm.* worker, labourer, husbandman.  
 waúrts, *sf.* root, 199. OE. *wyrt*, OHG. *wurz*.  
 wégs, *sm.* wave, tempest, storm. OE. *wæg*, OHG. *wæg*.  
 weiha, *wm.* priest, 208, 223.  
 weihan, *wv.* III, to sanctify, make holy. OHG. *wihen*.  
 weihan, *sv.* I, to fight, strive, 128, 300.  
 weihiba, *sf.* holiness, 384. OHG. *wihida*.  
 weihnan, *wv.* IV, to become holy, be hallowed, 33<sup>x</sup>, 400.  
 weihs (*gen.* *weihsis*), *sn.* town, village. OE. *wic*, OHG. *wich*, Lat. *vicus*.  
 weihs, *aj.* holy, 223, 227. OHG. *wih*.  
 wein, *sn.* wine. OE. OHG. *win*, Lat. *vīnum*.  
 weina-gards, *sm.* vineyard, 389.  
 weina-táins, *sm.* vine-branch.  
 weina-triu, *sn.* vine, vine-tree, 389. OE. *win-treow*.  
 wein-drugkja, *wm.* wine-bibber, 389.  
 weípan, *sv.* I, to crown, 300.  
 \*weis, *aj.* see *hindar.*, *unweis*. OE. OHG. *wis*, wise, learned.  
 weis, *pers. pr.* we, 260.  
 weisón, *wv.* II, see *ga-weisón*.  
 \*weít, *sn.* see *fra-id-weit*.  
 \*weitan, *sv.* I, see *fra-weitan*.  
 \*weitjan, *wv.* I, see *fair-weitjan*.  
 weitwódei, *wf.* witness, testimony.  
 weitwódi, *sn.* testimony.  
 weitwódiþa, *sf.* testimony, witness.  
 weitwódjjan, *wv.* I, to bear witness, testify; *galiug weitwódjjan*, to bear false witness.  
 weitwóðs, \*weitwóþs, *m.* witness, 219.  
 wénjan, *wv.* I, to hope, expect, await, 320, 400. OE. *wénan*, OHG. *wānen*.  
 wéns, *sf.* hope, 29, 199. OE. *wēn*, OHG. *wān*.  
 \*wérjan, *wv.* I, *seetuz-wérjan*.  
 \*wérs, *aj.* see *tuz-wérjan*.  
 \*widan, *sv.* I, see *ga-widan*.  
 widuwairna, *wm.* orphan; *aj.* comfortless.  
 widuwō, *wf.* widow, 38, 68. OE. *widwe*, *wuduwe*, OHG. *wituwa*.  
 \*wigan, *sv.* V, see *ga-wigan*.  
 wigans, *sm.* ? war (see note to Luke xiv. 31).  
 wigs, *sm.* way, journey, 66, 149, 169, 180. OE. OHG. *weg*.  
 wiko, *wf.* week. O. Icel. *vika*, OE. *wice*, *wuce*, OHG. *wehha*.  
 wilja, *wm.* will, 208. OE. *willia*, OHG. *willc*.

wilja-halþei, *wf.* respect of persons, 389.

wiljan, *v.* to be willing, will, wish, 44, 89, 175 note 2, 343. O.E. willan.

\*wiljis, *aj.* see ga-, silba-wiljis.

wilpeis, *aj.* wild, 153 note, 230. O.E. wilde, OHG. wildi.

wilwan, *sv.* III, to rob, plunder, take by force, 304.

\*windan, *sv.* III, to wind, 304. O.E. windan, OHG. wintan, see bi-windan.

winds, *sm.* wind, 60, 180. O.E. wind, OHG. wint.

winnan, *sv.* III, to suffer, sorrow, 304. O.E. OHG. winnan, to struggle.

wintrus, *sm.* winter, 204. O.E. winter, OHG. wintar.

winþi-skáurō, *wf.* winnowing fan.

wipja, *sf.* crown.

wis, *sm.* calm (of the sea).

wisan, *sv.* V, to be, remain, 26, 60, 128, 174, 284, 308, 342, 428, 433; waiſa wisan, be merry. O.E. OHG. wesan.

\*wiss (in un-wiss), *aj.* known. Cp. O.E. ge-wiss, OHG. gi-wis, certain.

wists, *sf.* being, existence, 354.

wit, *pers. pr.* we two, 260. O.E. wit.

\*witan, *pret.-pres.* to know, 27, 29, 38, 49, 68, 88, 103, 122, 129, 138, 170, 311, 333. O.E. witan, OHG. wizzan.

witan, *sv.* III, to watch, keep watch, observe, 328. OHG. gi-wizzēn.

\*witi, *sm.*, see un-witi.

witða-láus, *aj.* lawless, 397.

witðeigō, *av.* lawfully.

witðp, *sm.* law, 111, 182.

witubni, *sm.* knowledge, 158 note, 386.

wipōn, *wv.* II, to shake, wag.

wibra, *prep. c. acc.* against, over against, by, near, to, in reply to, in return for, on account of, for, 350. OHG. widar.

wipra-gaggan, *sv.* VII, to go to meet, 423.

wipra-ga-motjan, *wv.* I, to go to meet, 423.

wipra-wairþs, *aj.* opposite, over, against, 378, 428.

wiþrus, *sm.* lamb, 203. O.E. weþer, OHG. wider, widar.

wláiton, *wv.* II, to look round about. O.E. wíatian.

wlits, *sm.* face, countenance, 149.

wöþjan, *wv.* I, to call, cry out, cry aloud, crow. O.E. wépan, OHG. wuoffan.

wöþeis, *aj.* sweet, 231. O.E. weþe.

wöþs (wöðs), *aj.* mad, possessed, 122. O.E. wöd.

wräiqs, *aj.* crooked.

wraka, *sf.* persecution, 149. O.E. wracu.

wrakja, *sf.* persecution, 192.

wraks, *sm.* persecutor, 354.

wraþðus, *sm.* journey, 385.

wratōn, *wv.* II, to go, travel.

wrikan, *sv.* V, to persecute, 29, 149, 308. O.E. wrecan, OHG. rechan.

wröhjan, *wv.* I, to accuse. O.E. wregan, OHG. ruogen.

wrðhs, *sf.* accusation, 199. Cp. O.E. wrðht.

wruggō, *wf.* snare.

wulfs, *sm.* wolf, 16, 56, 87 and note, 88, 89 note, 134 note, 149, 158, 160, 180, 353. O.E. wulf, OHG. wolf.

wulla, *sf.* wool, 139, 158. O.E. wull, OHG. wolla.

wullareis, *sm.* one who whitens wool, a fuller.

wulþags, *adj.* gorgeous, glorious, 392.  
wulþrs, *adj.* of worth, of con-  
sequence; más wulþriza  
wisan, to be of more worth,  
be better. Cp. OE. wulðor,  
glory, praise.  
wulþus, *sm.* glory, 203.

wunds, *adj.* wounded; háubip  
wundan briggan, to wound  
in the head. OE. wund,  
OHG. wunt.  
wundufni, *sf.* wound, plague,  
158 note, 194, 386.  
wunns, *sf.* suffering, affliction.

## PROPER NAMES

THE Gothic spelling and pronunciation of Greek proper names, and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek *a* is regularly represented by *a*, as *Ἄβιάθαρ*, *Abiatar*; *Ἄννα*, *Anna*; *Βηθσφαγή*, *Bēpsfagei*; *Δημᾶς*, *Dēmas*; *Θωμᾶς*, *Thōmas*; *Ισαάκ*, *Isak*.

Greek *ε* is regularly represented by *aí*, as *Ἐφεσος*, *Aífaísō*; *λεγεών*, *Laígaíón*; *Πέτρος*, *Paítrus*; *Βεελζεβύλ*, *Baíalzaíbul*; but *Βηθλεέμ*, *Bēþlahaím*. Cp. § 10.

Greek *ι* is represented by *i* or *ei*. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—*Δεκάπολις*, *Daíkapaúlis*; *Φιλητός*, *Filétiſ*; *Ιδουμαία*, *Idumaia*; *Συρία*, *Syria*; *Ιακώβ*, *Iakōb*; *Ιησοῦς*, *Iēsūs*; *Ιωσήφ*, *Iōsēf*; and of the latter:—*Ικόνιον*, *Eikaúniō*; *Γαλιλαία*, *Galeilaia*; *Τιμόθεος*, *Teimaúþaíus*; *Σιδών*, *Seidōn*; *Σιμών*, *Seimōn*.

*υ* is represented by *aí* in *Κυρήναιός*, *Kurhṇiōs*.

*υ* is sometimes represented by *j* before a following vowel, as *Ιάειρος*, *Jaeirus*; *Ιαννῆς*, *Jannēs*; *Μαρία*, *Marja*; beside *Maria*.

Greek *ο* is regularly represented by *aú* in other than final syllables, as *Οντσιφόρος*, *Aúneiseifaúrus*; *Βοανεργές*, *Baúanaírgaíis*; *Ιόρδανος*, *Iaúrdanus*; *Σολομών*, *Saúlaúmōn*. Cp. the beginning of § 11.

In final syllables it is regularly represented by *u*, as

Αὐγουστος, *Agustus*; Μάρκος, *Markus*; Φίλιππος, *Filippus*; Πέτρος, *Paítrus*. These and similar words are declined like *súnus* (§ 202) in the singular, but are mostly declined like i-stems (§§ 196, 198) in the plural.

ο is represented by ō in *Aírmōgaínēs*, 'Ερμογένης. The u instead of aú in *Iaírusaúlyma*, 'Ιεροσόλυμα is due to the influence of the u in *Iaírusalēm*, 'Ιερουσαλήμ.

\* Greek u is regularly represented by y in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by *Fwgaílus*, *Swria*, cp. *au*, *eu* below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek u in the function of a vowel by y. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are:—  
Τυχικός, *Tykeikus*; 'Ιεροσόλυμα, *Iaírusaúlyma*; 'Υμέναιος, *Ymaínaios*; Συμεών, *Symaíón*.

υ is represented by aú in *Saúr*, Σύρος.

Greek η is mostly represented by ē, as 'Ασήρ, *Asēr*; Δημᾶς, *Dēmas*; Φανουῆλ, *Fanuēl*; 'Ιησοῦς, *Iēsus*. It is also sometimes represented by ei (cp. § 5), as 'Ονησιφόρος, *Aínei-seifaírus*; Κυρήνιος, *Kyreinaíus*.

η is represented by ai in *Gaírgaísainus*, Γεργεσηνός. And beside the regular form *Bēþania*, Βηθανία, we have the *dat.* form *Bípaniin* (Mark xi. 1).

Greek ω is usually represented by ō, as 'Ιακώβ, *Iakōb*; 'Ιωσήφ, *Iosēf*; Μωσῆς, *Mōsēs*; Θωμᾶς, *Thōmas*; Σολομών, *Saúlaúmōn*.

It is represented by au in *Lauidja*, Λωΐς; *Trauada*, Τρῳάς; cp. the end of § 11. And by ū in *Rūma*, Lat. *Rōma*.

Greek αι, which was a long open e-sound like the æ in O.E. *slæpan*, is regularly represented by ai, as 'Αλφαῖος, *Alfaius*; Ναιμᾶν, *Naiman*; 'Ιδουμαῖα, *Idumaia*; Φαρισαῖος, *Fareisaius*; cp. the close of § 10.

ᾳ is represented by aei, as Βηθσαιδά, Bē̄saeida; Ἡσαῖας, Esaeias.

Greek ει, which was a long i-sound, is regularly represented by ei (§ 3), as Δαυείδ, Daweid; Ἰάειρος, Jaeirus.

Greek ου is represented by aw, as Δαυείδ, Daweid; Πάῦλος, Pawlus. Agustáu (Luke ii. 1) is probably a mistake for Awgustáu.

Greek ευ is represented by aíw, as Εύνικη, Aíwneika; Λευτς, Laíwweis; εὐαγγέλιον, aíwaggēljō.

Greek ου, which was a long close u-sound, is regularly represented by u, as Αὐγουστος, Agustus; Φανουὴλ, Fanuēl; Ἰδουμαία, Idumaia; Ἰησοῦς, Iēsus; Ἰούδας, Iudas; Καφαρναούμ, Kafarnaum.

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ (s), τ, φ, ψ are almost in every case regularly represented by b, g, d, z, þ, k, l, m, n, ks, p, r, s, t, f, ps respectively. For examples see the Glossary below. The following points require to be noticed:—

The Greek spiritus asper is generally represented by h, as Ἐλισαῖος, Haíleisaius; Ἡλίας, Hēliaς; Ἡρόδιanus; it is however also occasionally omitted, as in Ἱερουσαλήμ, Iaírusalēm.

An h has sometimes been inserted in the Gothic form between two vowels, as Ἀβραάμ, Abrahām; Βηθλεέμ, Bē̄bla-haím; Ἰωάννης, Iōhannēs.

For Greek τ we have þ in Nazareip, Naζapér.

Greek χ is represented by X in Xristus, Xristós; but it is generally represented by k, as Antiaúkia, Ἀντιοχία; Tykeikus, Τυχικός. On the other hand Greek κ is represented by X in Xrēskus, Kρήskης.

The inflected forms of Greek proper names in Gothic are given in the Glossary below, so far as they occur in

the specimens which I have chosen. No hard and fast rule for the inflection of these words can be given, as they sometimes preserve the Greek endings, sometimes have Gothic endings, and sometimes have a mixture of the two. Most consistency prevails in nouns ending in the *nom.* in **-us**, Greek **-os**; these usually follow the **u**-declension in the *sing.*, but the *i*-declension in the *plural*.

Throughout the grammar I have followed the usual practice of regarding each of the digraphs **ai**, **au** (printed **ái**, **ái**, **ai**; **áu**, **áu**, **au** in this book) as representing three different sounds, see §§ 10, 67, 69, 76, 83; and §§ 11, 71, 73, 80, 84. Some scholars go so far as to assume that the Germanic diphthongs **ai**, **au** remained in Gothic in accented syllables, but became respectively long open **æ** and long open **ø** in other positions. It is not, however, improbable that the two diphthongs had become monophthongs in all positions at the time Ulfilas lived, just as e.g. **au** had become a monophthong in Greek at a much earlier period, although the **au** was retained in writing. It seems almost incredible that a man like Ulfilas, who showed such great skill in other respects, should have used **ai** for a short open **e**, a long open **æ** and a diphthong; and **au** for a short open **o**, a long open **ø** and a diphthong. Whereas, if we assume that the diphthongs had become monophthongs (**æ**, **ø**), there is nothing incongruous in his having used each of the digraphs to represent two sounds which only differed in quantity but not in quality. This will also account for the fact that he regularly transcribed Greek **au** by **ai**, and **aw** by **aw**, because in the former case the diphthong had become a monophthong, and in the latter case the second element of the original Greek diphthong had become a spirant which at a later period was pronounced **v** before voiced and **f** before voiceless sounds.

## GLOSSARY OF PROPER NAMES

**Abiaþar** ('Αβιάθαρ), *sm.* 'Abia-  
thar'; *dat.* Abiaþara.

**Abraham** ('Αβραάμ), *sm.*  
'Abraham'; *gen.* Abra-  
hamis; *dat.* Abrahama.

**Agustus** ('Αὔγουστος), *sm.*  
'Augustus'; *dat.* Agustáu.

**Aifaísó** ('Εφεσός), *wf.* 'Ephe-  
sus'; *dat.* Aifaísón.

**Aírmógaínēs** ('Ερμογένης), *m.*  
'Hermogenes'.

**Aíwneika** ('Εινίκη), *sf.* 'Eu-  
nice'; *dat.* Aíwneikai.

**Alaíksandrus** ('Αλέξανδρος), *sm.*  
'Alexander'; *gen.* Alaik-  
sandráus.

**Alfaius** ('Αλφαῖος), *sm.* 'Al-  
pheus'; *gen.* Alfaíaus.

**Andraías** ('Ανδρέας), *sm.* 'An-  
drew'; *acc.* Andraian; *gen.*  
Andraíins; *dat.* Andraín.

**Anna** ('Αννα), *fem.* 'Anna'.

**Antiaíkia** ('Αντιοχία), *sf.* 'An-  
tioch'; *dat.* Antiaíkiai.

**Arimaþaia** ('Αριμαθία), 'Arima-  
thaea'; *gen.* Arimaþaias.

**Asér** ('Ασήρ), *sm.* 'Aser'; *gen.*  
Aséris.

**Asia** ('Ασία), *sf.* 'Asia'; *dat.*  
Asiái.

**Atíneiseifaúrus** ('Ονησιφόρος),  
*sm.* 'Onesiphorus'; *gen.*  
Atíneiseifaúráus.

**Baíafzaiþul** ('Βεελζεβούλ), *m.*  
'Beelzebub'.

**Barabbas** ('Βαραββᾶς), *m.* 'Bar-  
abbas'; *acc.* Barabban.

**Barteimaius** ('Βαρτιμαῖος), *sm.* =  
'Bartimaeus'.

**Barþaúlaúmaius** ('Βαρθολο-  
μαῖος), *sm.* 'Bartholomew';  
*acc.* Barþaúlaúmaiut.

**Baúanairgaís** ('Βουαργύς), 'Boa-  
nerves.'

**Béþpania**, **Biþpania** ('Βηθανία),  
*fem.* 'Bethany'; *dat.* Biþpa-  
niin, Béþpanijin (John xii. 1).

**Béþlahaim** ('Βηθλεέμ), 'Bethle-  
hem.'

**Béþsaeida** ('Βηθσαιδά), 'Beth-  
saida.'

**Béþsfagei** ('Βηθσφαγή), *wf.*  
'Bethphage'; *dat.* Béþs-  
fagein.

**Daíkapaúlis** ('Δεκάπολις), *fem.*  
'Decapolis'; *gen.* Daíkapaú-  
laiōs; *dat.* Daíkapaúlein.

**Dalmatia** ('Δαλματία), *sf.* 'Dal-  
matia'; *dat.* Dalmatiái.

**Daweid** ('Δαυΐδ), *sm.* 'David';  
*gen.* Daweidis.

**Démas** ('Δημᾶς), *m.* 'Demas'.

**Eikaúntō** ('Ικόνον), *wf.* 'Iconi-  
um'; *dat.* Eikaúniōn.

**Ēsaeias** ('Ἔσαιας), *m.* 'Esaias';  
*acc.* Ēsaian; *gen.* Ēsaeiins  
(Eisaeiins); *dat.* Ēsaíin.

**Fanuél** ('Φανουῆλ), *sm.* 'Pha-  
nuel'; *gen.* Fanuélis.

**Fareisaius** ('Φαρισαῖος), *sm.*  
*nom. pl.* Fareisaeis, 'Phari-  
sees'; *gen. pl.* Fareisaiē;  
*dat. pl.* Fareisaium.

Filētus (Φιλητός), *sm.* 'Philetus'.  
 Filippus (Φίλιππος), *sm.* 'Philip'; *acc.* Filippu; *gen.* Filippáus; *dat.* Filippáu.  
 Fygaius (Φύγειος), *sm.* 'Phygellus'.  
 Fynikiska, *aj.* 'Phenician'.  
 Gaddarēnus (Γαδαρηνός), *sm.*; *gen.* *pl.* Gaddarēnē, 'of the Gadarenes'.  
 Gaírgaisainus (Γεργεσηνός), *sm.*; *gen.* *pl.* Gaírgaisainē, 'of the Gergesenes'.  
 Galatia (Γαλατία), *sf.* 'Galatia'; *dat.* Galatiá.  
 Galeilaia (Γαλιλαία), *fem.* 'Galilee'; *acc.* Galeilaian; *gen.* Galeilaias; *dat.* Galeilaia.  
 Galeilaius (Γαλιλαῖος), *sm.* 'Galilæan'; *gen.* *pl.* Galeilaiē.  
 Gaúlgaúja (Γολγοθᾶ), 'Golgotha.'  
 Gaúmaírus (Γομόρρως), *sm.* an inhabitant of 'Gomorrah'; *dat.* *pl.* Gaúmaírjam.  
 Haileisaius (Ἐλισαῖος), *sm.* 'Eli-sus'; *acc.* Haileisaiu; *dat.* Haileisaiáu.  
 Haírōdiadins, *see* Hērōdia.  
 Hēlias (Ἡλίας), *m.* 'Elias'; *gen.* Hēlelinš; *dat.* Hēlijin; *acc.* Hēlian.  
 Hērōdēs, -is (Ἡρόδης), *sm.* 'Herod'; *dat.* Hērōda.  
 Hērōdia (Ἡρωδίας), *wf.* 'Herodias'; *gen.* Hērōdiadins, Haírōdiadins.  
 Hērōdianus (Ἡρωδιανός), *sm.* 'Herodian'; *dat.* *pl.* Hērōdianē.  
 Iaírikō (Ιεριχώ), *wf.* 'Jericho'; *dat.* Iaírikōn.  
 Iaírusalēm (Ιερουσαλήμ), *fem.* 'Jerusalem'.

Iaírusaúlyma (Ιεροσόλυμα), *sf.* 'Jerusalem'; *dat.* Iaírusaúlymái; *gen.* Iaírusaúlymós.  
 Iaírusaúlymeis, *pl.* 'Jerusalem', 'the people of Jerusalem'; *dat.* *pl.* Iaírusaúlymim.  
 Iakōb (Ιακώβ), *sm.* 'Jacob'; *gen.* Iakōbis; *dat.* Iakōba.  
 Iakōbus (Ιάκωβος), *sm.* 'James'; *acc.* Iakōbu; *gen.* Iakōbáus, Iakōbis; *dat.* Iakōbáu, Iakōba.  
 Iaúrdanus (Ιόρδανος), *sm.* 'Jordan'; *gen.* Iaúrdanáus; *dat.* Iaúrdanáu.  
 Idumaia (Ιδουμαία), 'Idumaea'; *dat.* Idumaia.  
 Iēsus (Ιησοῦς), *sm.* 'Jesus'; *acc.* *voc.* Iēsu; *gen.* Iēsuis; *dat.* Iēsua (Iēsu).  
 Iōhannēs, -is (Ιωάννης), *m.* 'John'; *acc.* Iōhannēn, Iōhannē; *gen.* Iōhannis, Iōhannēs; *dat.* Iōhannē, Iōhannēn.  
 Iosēf (Ιωσήφ), *sm.* 'Joseph'; *gen.* Iosēfis; *dat.* Iosēfa.  
 Iosēs (Ιωσῆς), *sm.* 'Joses'; *gen.* Iosēzis.  
 Isak (Ισαάκ), *sm.* 'Isaac'; *dat.* Isaka; *gen.* Isakis.  
 Iskariōtēs, Iskarjōtēs (Ισκαριώτης), *m.* 'Iscariot'; *acc.* Iskariōtēn.  
 Israēl (Ισραήλ), 'Israel'; *dat.* Israēla; *gen.* Israēlis.  
 Iudaia (Ιουδαία), 'Judea'; *acc.* Iudaian; *dat.* Iudaia; *gen.* Iudaias.  
 Iudaialand, *sm.* 'Judea'.  
 \*Iudaieis (Ιουδαῖοι), *sm.* *pl.* 'Jews'; *gen.* Iudaē.  
 Iudas (Ιουδας), *m.* 'Judas'; *acc.* Iudan; *gen.* Iudins.  
 Iusē (Ιωσῆς), 'Joses',

Jaeirus (*Ιάειρος*), *sm.* 'Jairus'.  
 Jannēs (*Ιαννῆς*), *m.* 'Jannes'.  
 Kafarnaum (*Καφαρναούμ*, *Καπερναούμ*), 'Capernaum.'  
 Kaisaria (*Καισαρία*), *f.* 'Cæsarea'; *gen.* Kaisarias.  
 Kananeites (*Κανανίτης*), *m.* 'Canaanite'; *acc.* Kananeiten.  
 Karpus (*Κάρπος*), *sm.* 'Carpus'; *dat.* Karpáu.  
 Kyreinaius (*Κυρίεινος*), *sm.* 'Cyrenius'; *dat.* Kyreináu.  
 Laigaiōn (*λεγεών*), 'Legion.'  
 Laiwwais (*Λευίτης*), *sm.* 'Levi'; *acc.* Laíwwi.  
 \*Laudi or \*Laudija (*Λωΐς*), *sf.* 'Lois'; *dat.* Laudijái.  
 Lazarus (*Λάζαρος*), *sm.* 'Lazarus'; *acc.* Lazaru; *dat.* Lazaráu.  
 Lukas (*Λουκᾶς*), *sm.* 'Luke'.  
 Lystra (*ἡ Λύστρα, τὰ Λύστρα*), 'Lystra'; *dat. pl.* in Lystrys, 'ἐν Λύστραις'.  
 Magdalān (*Μαγδαλάνη*), 'Magdalān'.  
 Magdalēnē (*Μαγδαληνή*), *nom.* and *dat.* 'Magdalene'.  
 Mambrēs (*Μαμβρῆς*), *m.* 'Mambres'.  
 Maria, Marja (*Μαρία*), *fem.* 'Mary'; *acc.* Marian; *gen.* Marjins; *dat.* Mariin.  
 Markus (*Μάρκος*), *sm.* 'Mark'; *acc.* Marku.  
 Marpa (*Μάρθα*), *fem.* 'Martha'.  
 Mat̄p̄aius (*Μαρθαῖος*), *sm.* 'Matthew'; *acc.* Mat̄p̄aiu.  
 Mōsēs (*Μωϋῆς*), *sm.* 'Moses'; *gen.* Mōsēzis; *dat.* Mōseza, Mōsē.  
 Naiman (*Ναιμάν*), *m.* 'Naaman'.  
 Nazaraip (*Ναζαρέτ*), 'Nazareth.'  
 Nazōrēnus (*Ναζωραῖος*), *sm.* 'Nazarene'; *voc.* Nazōrēnu, Nazōrēnai.  
 Paítrus (*Πέτρος*), *sm.* 'Peter'; *acc.* Paítru; *gen.* Paítráus.  
 Pawlus (*Παῦλος*), *sm.* 'Paul'.  
 Peilātus (*Πειλάτος*), *sm.* 'Pilate'; *dat.* Peilātáu.  
 Rūma (*Ρώμη*, *Lat.* Rōma), *sf.* 'Rome'; *dat.* Rūmái.  
 Saddukaieis (*Σαδδουκαῖοι*), *nom. pl.* 'the Sadducees'.  
 Salomē (*Σαλώμη*), *f.* 'Salome'.  
 Saraipta (*Σάρεπτα*), 'Sarepta'.  
 Satana and Satanas (*σατανᾶς*), *m.* 'Satan'; *acc.* Satanān.  
 Saúdaíma (*Σόδομα*), 'Sodom'.  
 Saúdaúmus, *sm.* an inhabitant of Sodom; *gen. pl.* Saúdaúmjē; *dat. pl.* Saúdaúmim, Saúdaúmjām.  
 Saúlaúmón (*Σολομών*), *sm.* 'Solomon'.  
 Saúr (*Σύρος*), *sm.* 'Syrian'; *dat. pl.* Saúrim.  
 Saúrihi, *f.* a Syrian woman.  
 Seidōna (*Σιδώνη*), *sf.* 'Sidon'; *gen.* Seidōnáis.  
 Seidōneis, *m. pl.* the inhabitants of Sidon; *gen.* Seidōnē.  
 Seimōn (*Σίμων*), *m.* 'Simon'; *acc.* Seimōna, Seimōnu; *gen.* Seimōnis; *dat.* Seimōna.  
 Siōn (*Σιών*), *fem.* 'Sion'.  
 Symaión (*Συμεών*), *m.* 'Symeon'.  
 Syria (*Συρία*), *sf.* 'Syria'; *gen.* Syriáis.  
 Teimaius (*Τιμαῖος*), *sm.* 'Timaeus'; *gen.* Teimaiáus.  
 Teimaúp̄aius (*Τιμάθεος*), *sm.*

‘Timothy’; <i>dat.</i> Τeimaiúpai- áu.	Πōmas (Θωμᾶς), <i>m.</i> ‘Thomas’; <i>acc.</i> Πōman.
Τeitus (Τίτος), <i>sm.</i> ‘Titus’.	
Τrauada (Τρωάς), <i>sf.</i> ‘Troas’; <i>dat.</i> Τrauadái.	
Τykeikus (Τυχικός), <i>sm.</i> ‘Tychi- cus’; <i>acc.</i> Τykeiku.	Χrēskus (Κρήσκης), <i>sm.</i> ‘Cres- cens’.
Τyra (Τύπος), ‘Tyre.’	Χristus (Χριστός), <i>sm.</i> ‘Christ’; <i>acc.</i> Χristu; <i>gen.</i> Χristáus.
Τyrus (Τύπος), <i>sm.</i> ‘Tyrian’; <i>pl. gen.</i> Τyrē; <i>dat.</i> Τyrim.	
Πaddaius (Θαδδαῖος), <i>sm.</i> ‘Thad- dæus’; <i>acc.</i> Πaddaiu.	Υmainaius (‘Υμέναος), <i>sm.</i> ‘Hymenæus’.
Πaissalaúneika (Θεσσαλονίκη), <i>sf.</i> ‘Thessalonica’; <i>dat.</i> Πaís- salaúneikái.	Ζaibaidaius (Ζεβεδαῖος), <i>sm.</i> ‘Zebedee’; <i>gen.</i> Ζaibai- daiáus; <i>acc.</i> Ζaibaidaiu.

## OTHER GRAMMARS

BY THE SAME AUTHOR

**A**n Old High German Primer, with grammar, notes and glossary. Second Edition.

**A** Middle High German Primer, with grammar, notes and glossary. Third Edition, rewritten and enlarged.

**H**istorical German Grammar, Vol. I, phonology, word-formation and accidente.

**A** Grammar of the Gothic Language, with St. Mark, selections from the other Gospels, and the Second Epistle to Timothy..

**O**ld English Grammar. Second Edition.

**C**omparative Grammar of the Greek Language.

**T**he English Dialect Grammar, comprising the dialects of England, of the Shetland and Orkney Islands, and of those parts of Scotland, Ireland and Wales where English is habitually spoken.

**A** Grammar of the dialect of Windhill in the West Riding of Yorkshire, illustrated by a series of dialect specimens, phonetically rendered; with a glossarial index of the words used in the Grammar and specimens.